

First
Sixty Years
M.B. Missions



Mrs. H. T. Esau

FIRST SIXTY YEARS OF M. B. MISSIONS

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By

MRS. H. T. ESAU

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This Study of
THE AMERICAN MENNONITE BRETHREN MISSION FIELDS
is dedicated to
our Missionaries and all Lovers of Missions

In Memory of



Maria Harms Pankratz

1880—1941

Missionary to India and the beloved sponsor of the
Herwanna Chapter,
a mission society of the
Mennonite Brethren Church
of Buhler, Kansas

Preface

The idea for this work was provided by Mr. and Mrs. J. H. Pankratz when they lived in Buhler, Kansas, before they left for India in 1938. The sisters of the Herwanna Chapter accepted the challenge and by God's call and grace the task was undertaken.

About ten years of searching for materials and pictures concerning our own mission fields has preceded the compiling of this study on the American Mennonite Brethren mission fields. It is written in short topics around very many pictures that help to give real glimpses of conditions and the work done on our mission fields in India, China, Africa, South America, the United States and Canada. It may serve for home study purposes as well as for class work.

Many thanks are due to the missionaries, who through the years have faithfully continued to give information in our church papers and in mission books as well as through private letters together with many pictures and their descriptions. We also are indebted to the Board of Foreign Missions for publishing much information in books in recent years. We gratefully acknowledge the use of a good share of the engravings and pictures found in this book that belong to the Board of Foreign Missions, as well as to the Mennonite Brethren Publishing House.

This book is sent forth with the prayer, "Lord, Thou hast provided every need, use this Thy work for the inspiration of Thy children and the salvation of many souls."

Mission Secretary of the Herwanna Chapter,

Mrs. H. T. Esau.

Foreword

Christ said, "Lift up your eyes and look on the fields; for they are white with harvest." Before we can enter with heart and soul into the work of foreign missions we must know something about the fields. This can be accomplished by a visit to the fields in person, through the reports of returned missionaries and through literature.

The author of this book gives us a glimpse of the fields of the Conference of the Mennonite Brethren Church by way of the printed page.

About twenty years ago Mrs. H. T. Esau, then a member of the Mennonite Brethren Church at Buhler, which church I served as pastor at that time, came to me with her burden. She then revealed how she had for some time been possessed with an urge to write about our missionary endeavor and with the help of the pen make known the extent and needs of our work. She was encouraged by the Ladies Missionary Society of the Church to undertake such an effort.

Mrs. Esau, after having been encouraged by various missionaries, began to gather materials. She read all the documents she could lay hold of. She wrote to missionaries on the fields. She interviewed returned missionaries. The obstacles at times seemed insurmountable but by determination and perseverance she conquered.

The book is written in a popular style and contains many incidents taken from the personal experiences of missionaries in their daily work. We wish to commend Mrs. Esau for her vision and her perseverance which have given this book to us.

P. R. Lange, Chairman
Board of Foreign Missions
Mennonite Brethren Conference

August 28, 1954.

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Chapter One

The Mission of Administration

PART I

A BRIEF STUDY OF THE CONFERENCE OF THE MENNONITE BRETHREN CHURCH OF NORTH AMERICA

The Mennonite Brethren Church was founded in South Russia in 1860. However, during the years from 1873 to 1879 when thousands of Mennonites left the old world, there were also smaller and larger groups of Mennonite Brethren that settled in North America. Since by far the greater number of church members remained in Russia, the beginning in the new world was difficult. Nevertheless, our fathers and mothers prayed much and worked hard to establish the church in this land also. Soon some groups congregated in various places in Kansas, Nebraska, Minnesota, and Dakota, and formed local churches. To remain in contact the first Conference was held in October, 1878, for the strengthening of their faith.

During the early years the Conference was small and its organization was simple, but since 1883 records have been preserved which show that even then there was a vision for both home and foreign missions. By 1890 the Conference decided that each church was to choose one delegate for every ten members and send them to the Conference to take part in the discussions. In 1900 this number was changed from ten to twenty-five, and this is still in effect. This body of delegates meets for spiritual sessions as well as for business. Up until 1909 the Mennonite Brethren Conference met each year, but since then it convenes every third year. At that time the districts were formed to divide the work, and as the Southern, Central, Northern, and Pacific Conferences were organized, they continued to meet each year. Another exodus of Mennonites from Russia after the first World War, gave a large increase to the church in Canada so that in time the provincial districts of Alberta, British Columbia, Manitoba, Ontario, and Saskatchewan were formed as parts of the Northern District Conference.

Since our fathers were deeply concerned to find a sound and legal way to carry on foreign mission work, the Conference was fully organized and incorporated under the laws of the State

of Kansas in 1900. The charter was issued to "The Mennonite Brethren Mission Union," and the document was signed before A. B. Buhler, Notary Public, on October 24, 1900, in Buhler, Kansas. The original document is in safe keeping at the capital in Topeka, Kansas, and a copy of the charter and other documents are in the hands of the treasurer of the Board of Trustees. Since the original charter was made to carry on mission work only, it was changed in 1909 to include every phase of Conference activity in the United States and in Canada, so it was issued to "The Conference of the Mennonite Brethren Church of North America."

The Conference of the Mennonite Brethren in North America began with a small number, probably less than one thousand, but it was a missionary church and it grew so that by January, 1948, there were 19,169 members. The Conference is now well organized, carrying on a great mission work both at home and in foreign lands because our fathers had a deep love for the lost and a vision for God's work. Thus through the years the Lord has blessed and given an increase at home and a harvest of souls on our mission fields.

Various Activities of the Mennonite Brethren Conference

The activities of the Mennonite Brethren Conference are carried on through committees and boards which are responsible for the functioning of the Conference and its various phases of missionary work. As long as it was very small and its activities limited, there was need of only a few officers, such as a chairman, secretaries, and a few committees. But through the years, as the Conference grew, groups of brethren were made responsible for certain tasks, some of which were of short duration, though many have become standing committees and boards. Now besides our regular Conference officers and the mission boards we have several committees serving to build up the church and to foster a mission spirit. Among these are: The Educational Committee, which looks after our Conference schools; The Publication Committee, which looks after the Conference periodicals; The Sunday School Committee, which assists with lesson materials and seeks to improve Christian education in the churches; and the Youth Committee, which sponsors Christian Fellowship organizations in the churches, summer camps, and formerly assisted in the work of the Christian Leader.

To assist those in need, a mission and relief work has also been done throughout the years, at first locally and later on a

world-wide scale. The Board of Foreign Missions at first did this work, but it grew to be such a tremendous task that it required a special committee which was organized and now functions as the Committee of General Welfare and Public Relations. This committee has served the Lord and the Conference in collaboration with The Mennonite Central Committee in administering aid to the needy in the world and in providing a way for our youth to serve our country in Civilian Public Service and propagating peace principles.

Our fathers saw that sound business principles were necessary also in the Lord's work, so they began our present Endowment Fund by gathering money through the so-called "Fund Notes," of which only the interest can be used for missionary purposes. At first this fund was in charge of the Mission Board, but in 1936 this work was delegated to the Board of Trustees, which collects funds and invests the money for the Conference. By 1948 this fund had grown to exceed the half million mark, and since only the interest may be used, this continues to help our Conference missionary and Christian educational program.

PART II

A BRIEF STUDY OF THE ORIGIN AND WORK OF OUR MISSION BOARDS

Our Home Mission Boards

Among the very first committees to be created by the Mennonite Brethren Conference was the one chosen to do home mission work. During the pioneer years the organization and development of churches was of prime importance and a committee was needed to receive gifts to pay traveling evangelists. This fund was called "Bundeskasse" or Conference Treasury. This committee was in charge of all mission work at home, but not until later years was it called "Innere Mission" or Home Missions.

This original Home Missions Committee functioned for the entire Conference until 1909, when districts were formed and new boards were created to serve each District Conference. Since that time each District Home Mission Board has looked after the work of evangelism and whatever the District Conference decided to do in the field of home mission work. For example, the Latin American Mission in South Texas is the first mission field of the Southern District, the City Terrace Mission Chapel in Los Angeles is

that of the Pacific Conference, and the City Mission in Winnipeg is the oldest work of the Canadian District Conference. Before 1948 there were five Canadian Provincial Districts each of which formed its own board to report at the Canadian District Conference. To best promote work in the province of Canada these Boards function under various names and the general Canadian District Home Mission Board works under the name of "Canada Inland Mission."

As the years passed there was again need for an organization which could function for the Conference as a whole. Hence a secretary, or statistician, was elected to work together with the secretaries of the District Mission Boards, and thus we have a General Conference Home Mission Board again. This board meets to study its findings of the churches and prepares tabulations that show the number of churches and the membership of each district and what it accomplishes in home missions, foreign missions, relief, and Christian education.

Board of Foreign Missions

The burden for the lost among the heathen caused the Conference of 1884 to begin foreign mission work by sending one hundred dollars a year for a native preacher on the Baptist Mission field in India. A committee was chosen to collect mission funds which flowed into the "Heidenmissionskasse" or Heathen Mission Treasury. Since this committee presented needs and plans as to what the Conference could do to bring the Gospel to the heathen and to help the suffering, the work grew and various missionary phases came into existence. Until 1936 the treasurer of this committee was responsible for the funds of the foreign missions, the special funds for relief work, and the Conference funds. According to Conference reports, the number of members directly serving on the Mission Board has varied. But in 1936 when the constitution was revised, our present Board of Foreign Missions was created. It consists of five members elected at each triennial conference. They organize to carry on the Conference foreign mission work of our fields in India, China, Africa, Brazil, Colombia, Paraguay, Mexico, Japan, and for the first field among the Comanches at Post Oak and Lawton View in Oklahoma.

The Board of Foreign Missions meets twice a year to pray, study, formulate policies and consider the problems that arise in connection with the work in the various fields and to study reports

and recommendations from the Missionary Councils on the fields and to make reports to the annual and general conference sessions. The nature of the work of the board has changed much since its formation during pioneer years. At first the board contacted candidates for the mission field and presented them to the Conference for acceptance or rejection. Also other items of business concerning the mission fields were presented for discussion and the Conference decided what to do. After the Conference met only every third year, more and more work was delegated to the Board of Foreign Missions. Now our Board of Foreign Missions appoints the missionaries in the name of the Conference and reports its decisions to the Conference and makes recommendations for development and expansion as well as the opening of new fields. This is then voted upon by the delegates of the Conference.

The home office of the Conference and Mission Board was first located at Buhler, Kansas, but later it was moved to Hillsboro, Kansas. As the missionary work expanded, it demanded an executive secretary-treasurer to remain in constant contact with the fields between the two annual meetings. The executive secretary-treasurer keeps records of all gifts given for missionary purposes and of the biannual missionary conference reports from the fields for study when the board meets. He then makes his reports to the annual and triennial conferences. For many years the board has appointed an assistant treasurer residing in Canada who receives all the gifts for foreign missions from the Canadian churches and reports to the executive secretary. This saves much time and exchange difficulties on the part of the secretary in the home office.

In order to secure the necessary documents for the missionaries our board worked through a committee of the Federal Council of Churches until the National Association of Evangelicals (N. A. E.) became strong enough to be recognized as a body of Bible-believing Protestants. Now our Board of Foreign Missions secures transportation, passports, and visas through the N. A. E. office at Washington, D. C., as well as other materials from their office in New York.

To best care for the mission work on the fields, the Conference constitution calls for the formation of a Missionary Council as soon as possible. The missionaries on the fields meet twice a year to pray, study the problems, and make reports to the Board of Foreign Missions. Their reports are carefully studied and considered before recommendations are made to the Conference and to the fields. Thus, at the request of the missionaries, the board recom-

mended to the Conference to send one of their members to visit the fields. The Conference of 1948 granted the request, so A. E. Janzen, Executive Secretary of the Board, left in December, 1948, for a six month's visit to the fields to study the work and the conditions on our mission fields in India, Africa, Paraguay, Brazil, and Colombia. Thus the Board of Foreign Missions works in close harmony with the Conference and the missionaries on the fields in the fulfilling of the Lord's command to go into all the world and preach the Gospel of Jesus Christ.

Our City Mission Board

A third mission board was created in 1907 to open a city mission for the Conference. Interest in neglected people in America was awakened through reports in the **Zionsbote**, and a visit to the Frontier Lumberman's Mission caused interested brethren to report of that work. This led to the creation of another committee which became known as the City Mission Board.

This Board has been responsible for the South Side Mission in Minneapolis, Minnesota, since its founding, and since November, 1947, also for the Gospel Witness to Israel in Winnipeg, Manitoba, Canada.

The Conference of 1948 voted to continue this work until these missions could be taken over by a district conference or by districts. The South Side Mission lies in the Central District and the mission to the Jews in the Northern District. If and when these missions are accepted by some of our district conferences, our City Mission Board will terminate its service to the Conference.

PART III

THE MEMBERS OF OUR CITY AND FOREIGN MISSION BOARDS

Members of the City Mission Board

The first brethren elected to the City Mission Board were: J. J. Kliever, chairman; N. N. Hiebert, secretary; and Jacob C. Dick, treasurer. Their work was to find a place and missionaries to begin a Conference City Mission. These brethren served together for a long time, and saw the South Side Mission established in its present quarters. D. D. Hiebert of Buhler, Kansas, served as treasurer for many years, and recent members have been A. A. Dick, David Hooze, G. W. Lohrenz, B. B. Fadenrecht, and

H. E. Wiens. The board that was elected in 1948 consists of Waldo Wiebe, Shafter, California; John A. Toews, Winnipeg, Manitoba; and Dan E. Friesen of Mountain Lake, Minnesota.

Members of the Foreign Mission Board

During the years a great number of brethren have served in the mission of administration of the Board of Foreign Missions. The first Mission Committee, formed in 1885, consisted of eight members, who represented the churches from the states of Kansas, Nebraska, Dakota, and Minnesota, which states then composed the entire Conference. Brother C. P. Wedel of Lehigh, Kansas, was the first chairman and the others were Peter Wall, Cornelius Hiebert, Johann Ehrlich, Cornelius Block, Peter Regier, Abraham Voth, and Heinrich Goertzen.

Brother C. P. Wedel served for a number of years, interested the churches in foreign missions, and directed their attention to Africa. He saw his son Peter go to the dark continent and there give his life in 1897.

Since 1900 the conference mission has worked on a solid foundation, and the first nine directors who signed the charter were: Abraham Schellenberg, Buhler, Kansas; Franz Ediger, Buhler, Kansas; Johann Harms, Hillsboro, Kansas; Johann Foth, Hillsboro, Kansas; Johann J. Regier, Henderson, Nebraska; Heinrich Adrian, Parker, South Dakota; Heinrich Voth, Bingham Lake Minnesota; John F. Harms, Medford, Oklahoma; and Johann Warkentin, Winkler, Manitoba.

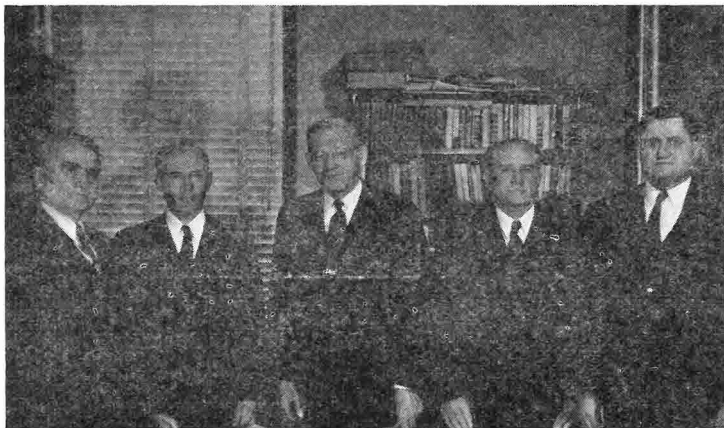
Several of the early members of the Board of Directors, who were also responsible for the beginning of our foreign mission work, have done much, but a few were given many years to serve the Lord in the mission of administration. Among these was Elder Abraham Schellenberg. It was his God-given ability of leadership as well as his gifts of organization, spiritual strength, and insight that gave direction to our present administrative work. J. F. Harms said that the idea of the so-called "Fund Notes" was given to Elder Schellenberg and that was the beginning of our Conference funds of which only the interest can be used for mission work.

John F. Harms also served many years on this early committee and held several offices. Since he also was our first editor of the church paper, Zionsbote, he did much to create mission interest in the Conference. Later he again aided the committee in doing the correspondence work in the task of chan-

neling help and food to starving Mennonites in Russia. To him it was given to see the small beginnings grow to well-established missions in India, China, and Africa.

Elder Heinrich Voth, who served as chairman of the board for many years, was the father of the late J. H. Voth, missionary to India, and of H. S. Voth, a member of the board until his death in 1953. He had a great burden for the lost and a vision for foreign mission work, and spent much time in prayer for this cause.

N. N. Hiebert was elected to the Mission Board shortly after his return from India, and served from 1902 to 1936 as recording secretary and as traveling missionary in the churches, with the exception of a short intermission. During his long term of service he wrote and spoke much to present the needs of the fields and their progress. To him it was given to live to see the small beginning expand to its present scope.



The picture above shows the members of the Board of Foreign Missions elected in October, 1939, and re-elected in May, 1943. They are, left to right, H. S. Voth, Winkler, Manitoba; J. J. Wiebe, Dinuba, California; H. W. Lohrenz, (deceased), Hillsboro Kansas; G. B. Huebert, Reedley, California; and P. R. Lange, Hillsboro, Kansas, who has served as chairman since 1936.

J. W. Wiens, who was elected as treasurer, retired from his farm near Hillsboro and served from 1912 to 1936. He took care of three treasuries, the one of the general mission money, the special gift fund which became especially active during the

famine years in Russia, and the conference funds. All this required a great amount of bookkeeping, correspondence, and considerable traveling in the interest of making loans to churches and individuals.

Henry W. Lohrenz was elected in 1919, and served as chairman of the Board of Directors until he took over the books left by Brother Wiens in 1936. After the Conference of that year, Brother Lohrenz served as the first executive secretary-treasurer of the Board of Foreign Missions until his death in March, 1945, when A. E. Janzen was appointed to serve in that place until the conference in November, 1945, when he was elected by the Conference.



In August, 1948, at Mountain Lake, Minnesota, the following were elected to serve for the Conference interim: P. R. Lange, Hillsboro, Kansas; H. S. Voth, Winkler, Manitoba; J. B. Toews, Reedley, California; H. H. Janzen, Winnipeg, Manitoba; and A. E. Janzen, Hillsboro, Kansas, who has served as executive secretary and treasurer since 1945.

Prayer Needs of Our Conference and Its Leaders

We do thank the Father through our Lord Jesus Christ for what He has been able to do through His blood-washed children of one family of believers, The Mennonite Brethren Church. The enemy knows his time is short and he works overtime to turn

our attention to ourselves and away from the Lord. But pride in our church, as it is in individuals, is disdainful to God. This study of our mission work is not to give any one the feeling that we have done all this, but to humbly thank the Lord that He held us worthy to have a small share in His Great Harvest Field of the World. Let us, therefore, definitely pray as we humble ourselves before God, for all our leaders, pastors and mission board members:

1. That together with them we may keep our eyes on our Lord Jesus Christ and humbly trust in the power of the Holy Spirit to indwell and guide us and our leaders that the Lord can continue to work through us as a Conference.

2. That the Lord may grant to our leaders an even greater burden for the lost at home and on our foreign field, and also grant wisdom to so serve our Lord that others will be caused to thank the Father in heaven and be inspired to serve Him more faithfully.

Chapter Two

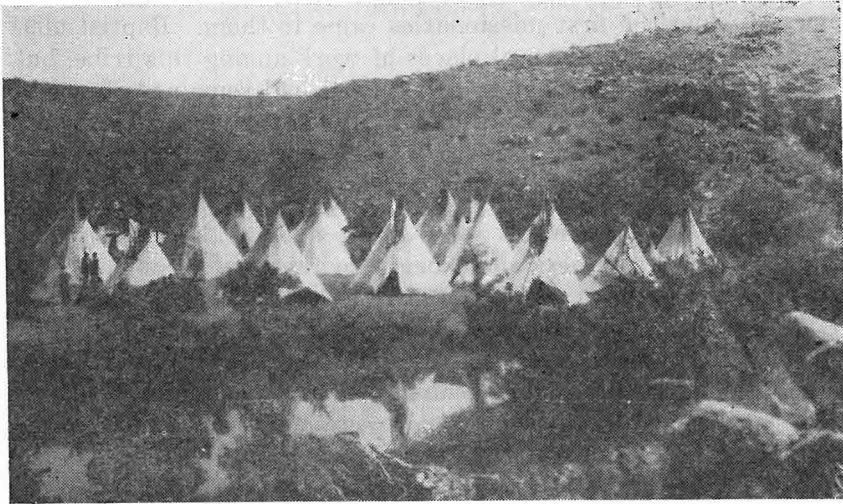
The Post Oak Mission

PART I

THE COMANCHE INDIANS

The Life of the Comanche Indians

That branch of the Shoshone family of Indians which left the Yellowstone Rocky Mountain region and decided to live on the plains has become known as the Comanche tribe. They called themselves "Nerm" or "Minma," which means "The People."



They were nomads who never planted anything, but lived on the American bison or buffalo, wild fruits, berries, and nuts. Since their way of life required a great range of territory, they fought the coming of the white men in order to keep their hunting ground from the Republican River in Nebraska to the Rio Grande River in Texas. But disease, hunger, and warfare reduced the mighty tribe that was once estimated at 400,000 members until finally a mere remnant was subdued by the United States Army and brought to the Indian Reservation in southern Oklahoma. When Chief Quanah brought his band of Indians to the Reservation on June 2, 1872, the Indians made no more wars on the plains. These

wild, half-starved braves were received at Fort Sill on the Reservation among the Wichita mountains near Lawton, Oklahoma.

About 1,400 Comanches lived scattered in smaller and larger tent villages along the streams, and went to the Indian Agent to receive their food rations of beef and meal.

Since their beloved buffalo were gone, they had to learn to like the white man's food and accept white canvas tents in place of their buffalo-skin tepees. They were homesick and longed for their freedom on the plains with its herds of buffaloes, which greedy white men had taken from them and then confined them to life on the Reservation. They despised all contact with the hated "Pale-face," but readily learned his vices. Since the men could no longer hunt nor wage war, they were idle and took to gambling and the use of peyote (a certain cactus with a narcotic effect) and whiskey. Such were the conditions among the Comanches when the first missionaries came to them. Baptist missionaries had opened several places of work among this tribe, but the part where Chief Quanah had settled had remained closed to all Gospel work and they continued to live in their heathen ways.

The Comanches at Present

In time the Comanches were given land by the government with the hope that they would begin to raise cattle or cultivate the soil. This did not appeal to most of them, but some did move on their land and build homes. However, most of them live in towns. The groups that chose good land now have good incomes, especially where oil wells have come in. But Quanah and his band loved the wild and lived in the rough section of the Wichita Mountains and now much of their soil is very poor and the rent is nominal. All income from lands belonging to the Indians and rented by white men must be sent to the government Indian Agent and he turns it over to the owners in four payments each year.

Many Indians died of tuberculosis and as a result the few left in a family received much land and had enough to make a living. But where the families have increased in recent years the income is greatly reduced for each member, so some live in want and must seek work. Thus the wild men of the plains are becoming useful American citizens. Our missionaries through the years have done all they could to help the Indians on our field to readjust their lives from a civilization in the wilds to that of an average American citizen.

Early Religious Practices on the Reservation

The Comanches always believed in God as the Great Spirit and in life after death, but they also feared evil spirits. So firm was their faith in spirits that everything that belonged to a person had to be destroyed after his death, lest his spirit return to haunt his belongings.

After the Comanche Indians came to live on the Reservation, peyote was introduced from Mexico, and during the early years it was called the mescal-bean or button. It is a narcotic cactus plant, causing visions which the Indians believe to be divine. Henry Kohfeld, our first missionary, described a peyote service as it was practiced in 1901. He said the Indians said to him, "You have the Bible and we have peyote." At about sundown a group of Indian men gathered and sat down in a circle in a round tent about an altar that was in the exact center. On it were placed the very bitter dried slices of peyote and just opposite a bowl of cooked corn, one of boiled meat, another of mush, and a bucket of water. The men ate from one to five pieces of peyote and began to sing and beat their drums so loudly that it could be heard five or six miles away. They kept up a constant singing and drumming until about eight o'clock in the morning. Before they closed their worship they offered a portion to the Great Spirit and ate the food on the altar. Then the sacred instruments were taken apart and touched by each one present. After the medicine man sprinkled incense on the fire the tent was filled with its odor, and all went out.

The American Church

Peyote is still in use among the Comanches and is still the same great hindrance to the Gospel that it always was. At the present time the services have taken on a somewhat different form and are conducted under the auspices of the American Church with its headquarters near Lawton, Oklahoma. This practice, which is a combination of some Christian ideas and various Indian ceremonies that require the use of peyote as the emblem of communion, was organized and incorporated as the American Church. Even Christians are in constant danger of being drawn into this false religion. There are still many Comanches who are ensnared by peyote and among them are some who have been near to the Gospel, yet they are held in the clutches of this evil. Fortunately a few have been saved from this worship and now belong to Post Oak Mission.

PART II

THE POST OAK MISSION FIELD

An Early Effort to Locate a Field

Since the organization of the American Mennonite Brethren Conference in 1879 there had always been an interest in missions. This interest increased after the Zionsbote, which became the first church paper in 1884, published reports written by foreign missionaries. During the early years various amounts of money were sent either privately or through the Mission Committee to Baptist Missions in India and Africa. Nevertheless there was a desire to have a mission field of our own. In Russia, where the Mennonite Brethren Church was founded in 1860, it was not possible to carry on mission work independently under existing laws, but this was not the case in America.

In gratitude to God for a home in a land of freedom, our early church leaders were led to consider the natives of America who were without the Gospel, so in 1889 the Conference chose a committee to find a field among the American Indians. Two years later the brethren Cornelius Wedel and J. F. Harms together with the young brother John Berg, who was to become the missionary, went to visit some Indian tribes in Arizona and New Mexico. Since Brother Berg became ill, no field was opened, and he was released in 1893.

The First Hope for a Field

Since there were also many Indian tribes living on reservations in the Indian Territory, now Oklahoma, the interest of the Mission Board was directed that way. Therefore, in 1894, the brethren J. F. Harms and Abraham Schellenberg together with Henry Kohfeld as the missionary went to Oklahoma in a wagon, with Gerhard Suderman as driver. After they reached the brethren of the present Corn, Oklahoma, community they learned of a Baptist Conference at Elk Creek, which was only forty miles distant. Believing that the Lord had brought them to Oklahoma at the right time, they were led to go there. So together with Elder Abraham Richert from the church at Corn they visited the Baptist missionaries. They were kindly received, and after praying together they were told by Dr. Morrow and Missionary S. C. Deyo of a place near the Wichita Mountains where Chief Quanah had allowed no missionaries to enter.

All this was not very inviting, but it was their first hope of gaining a mission field all their own. So these brethren went out to their wagon, spread out a blanket, and sat down to consider the matter. They knelt to pray, and after finding a Bible verse which they took as an answer, they prayed again and decided to send Henry Kohfeld to the Comanche Indian Reservation to win the good will of the chief. They returned to Corn, Oklahoma. A few days later two brethren took Brother Kohfeld to the Indian Reservation where they found lodging for him at the Deyo Mission. Rev. Kohfeld bought a pony and proceeded to his task of winning the consent to open a mission station.

An Early Victory for the Gospel

The Baptist missionaries had tried hard to gain entrance to the territory where Chief Quanah lived, but had been refused again and again. Now Henry Kohfeld went to these Indians day after day on his pony, seeking to win their good will, but all his efforts and kindness made no impression. Nearly three months passed by and still nothing had been accomplished. After trying so hard with no results, one night he became homesick and discouraged, and the tempter told him to go home. There on the road he prayed until he trusted the Lord to do the impossible.

The next day he met the Indian Agent, who loaned him a team, a wagon, and an interpreter. They did not find the chief at home, so while Brother Kohfeld prayed, the interpreter, who was a Christian, won the consent of two Indian women who persuaded the Indian men to let the Jesus Man live among them and build a Jesus House. Then a group of Indians mounted their horses, telling Rev. Kohfeld to mount behind one rider, and off they raced through woods and creeks, over rocks and hills till they stopped near Post Oak Creek. There one man marked a tree and said, "Here build Jesus House." Rev. Kohfeld had the papers with him and each man signed or made his mark. Later that quarter section of land was deeded to the mission by the United States government. That night, after eating supper with the Indians, Brother Kohfeld preached his first Gospel sermon to Chief Quanah and his people. Thus God gave the first great victory and a mission field to our Conference in 1894.

The First Conference Mission Is Opened

After Henry Kohfeld was given permission by the Indians to live among them, he started to build our first Conference Mission Station on the very piece of land that the Indians gave to him.

The Kohfeld family moved to the Comanche Reservation in a wagon and lived in tents until their house could be built. It was a real task to haul the lumber in wagons from Marlow, Oklahoma, about fifty miles away from the station, along Indian trails. Some brethren from Corn, Oklahoma, among whom was A. J. Becker, then a young man, came to help build the first church.

The little stream that flows through the land had been named Post Oak Creek because of its many large oak trees, so the station was called Post Oak Mission. It lies at the foot of the Wichita Mountains, five miles northeast of Indianola, Oklahoma, and eighteen miles west and three miles north of Lawton, just three miles west of the old home of Chief Quanah Parker.

PART III

THE MISSIONARIES OF POST OAK MISSION

Rev. and Mrs. Henry Kohfeld



Henry and Elizabeth Unruh-Kohfeld were the first missionaries sent out by the American Mennonite Brethren Conference. The picture shows them with the children, Bertha and Emma. In 1895, they left for the Comanche Indian Reservation to build a home and a church and to give the Gospel to the Indians.

Since at first the Indians would not come to church they had to find their camps and look for opportunities to speak to them. Whenever possible they entered their tents to visit the sick.

Often they found groups playing cards; their singing and praying caused some to stop, while others continued with their card playing or left, grumbling. Of that time Brother Kohfeld said, "Only

those who by God's grace were driven into a corner were willing to listen to us." For about twelve years they labored, sowing God's Word in deeds of love and kindness; yet there was not a single Christian on the field. The few that had been saved had died before they could be baptized. When the hardness of heart of the Comanches threatened to overcome Brother Kohfeld, he went to his cave under an oak tree where he stayed and prayed until he had victory. The Kohfelds prayed and sowed in tears, and others were permitted to gather in the harvest. Because Sister Kohfeld failed in health, they were released. Although it was hard to leave the work where they had toiled so hard, they found rest in the Lord and left the mission to Rev. and Mrs. Becker in 1907.

From the mission Mr. and Mrs. Kohfeld moved to Gotebo, Oklahoma, where he found work to support the family, and not much later they went to California where they lived for twenty years. Rev. Kohfeld served the Lord in a number of churches during that time, but the last five years he spent taking care of his invalid wife. In order to obtain better care they went to the Deaconess Hospital at Salem, Oregon, where she was released from her suffering on October 2, 1931. Only a few months later Rev. Kohfeld was called home at Shafter, California, on January 1, 1932. Both were buried at Shafter, but the work they began still lives on.

OUR FIRST DEACONESSSES AT POST OAK

Sister Regier and Sister Penner

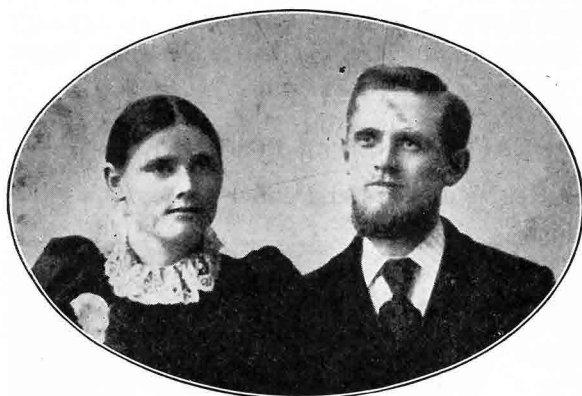
The Conference of 1896 decided to send a sister to help at Post Oak Mission, and as a result Miss Maria B. Regier (right) (Mrs. D. D. Peters) from the Ebenezer Church near Buhler, Kansas, was the first single sister to be sent to work in one of our mission fields. She served a number of years together with Mr. and Mrs. Kohfeld, doing



whatever was needed and also visiting the Indians. She prayed for help to serve the Comanche women better. Then Sister Penner came and they worked together for about a year before Miss Regier was called home by her mother. She died in November, 1905, only one year after her marriage, and was buried in her home church cemetery.

Sister Katharina Penner (left) (Mrs. Henry Suderman) came from the Ebenfeld Church near Hillsboro, Kansas. She was on the field when Rev. and Mrs. A. J. Becker came to the mission. They worked together for a few years. With a small horse and cart she went out day after day to contact the Indians, trying to win the women for Christ. Sister Penner worked for five years and returned home to care for her mother, was married in April, 1905, and made her home at Hillsboro, Kansas, until the time of her death on April 15, 1933. For many years she lived for Post Oak Mission, and through her influence clothing, money, and gifts were sent to the mission.

Rev. and Mrs. A. J. Becker



Abraham J. and Magdalena Hergert Becker both grew up near Hillsboro, Kansas. Later they moved to Fairview, Oklahoma, where they were married at the Sued Hoffnungs-feld Church. The picture shows

Mr. and Mrs. Becker as young people. They were accepted as missionaries by the Conference of 1901, and went to Indian Territory with two children, in a covered wagon. For nearly five years they worked together with Mr. and Mrs. Kohfeld before they left in 1907. After Mr. and Mrs. Becker were alone they prayed for souls and an interpreter as a visible sign that God wanted them to stay at the mission. They knew the Comanches still did not care for the Gospel nor for the missionaries, for they said, "White man heap cheap, no good; maybe Jesus Man no good."

The first Sunday God caused Herman Asenap to go to church and offer his services as interpreter, so together they went to an Indian camp about eight miles from the mission to conduct meetings. There they lived in a tent during cold winter weather and preached the Gospel at night. Once a week they went home to see what their three small children were doing. Before the four weeks were over the second answer came; six souls were saved. One of the sisters saved was named Herwanna, which means "dawn of day," and truly a new day had come to Post Oak.

For twenty-eight years Mrs. Becker worked as Government Field Matron, instructing the women, looking after the sick, and giving help and advice to all who asked. All the time she used every opportunity to present the Gospel. In addition to the various clubs that Mr. and Mrs. Becker sponsored, they had services in the U. S. Indian Schools and the Hospital at Lawton, Oklahoma, and among the Mexicans at Richard Spur and at Lawton. They served at Post Oak until the Lord called Sister Becker home on July 7, 1938. Later Rev. Becker moved to Lawton, where he lived a retired life, still helping where he could.

Brother and Sister Gomez

Sister Anna Hiebert Gomez (Mrs. Joe Gomez) from Mountain Lake, Minnesota, came to help Mr. and Mrs. Becker in 1909 and worked for them until she was married at the station in 1912. Since she has always lived in the neighborhood of the mission she has served in some way all these years. After her children were all grown, she began full time work in 1936. She and her husband, who is superintendent of the grounds, were given a mission home at the station in 1944. Since the death of Mrs. Becker, Sister Gomez has become "Mother" to the Comanches, and serves by visiting and helping the sick and needy, encouraging the weak Christians, and aiding the Indian workers and new missionaries. Since she speaks Comanche and



Spanish, she can interpret during services and also visit the old Indians who cannot talk English.

Other Workers At Post Oak Mission

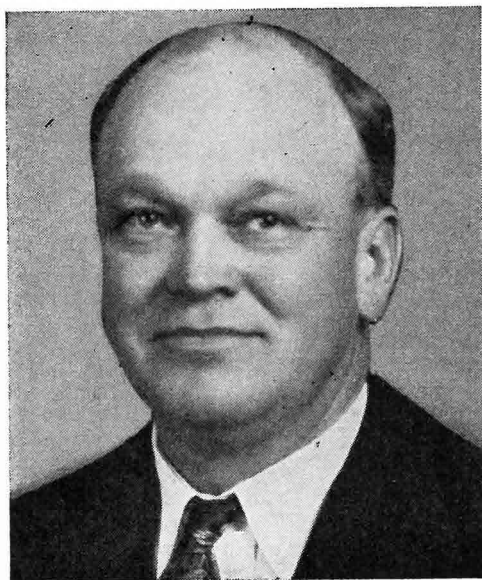
The Conference of 1912 allowed the Beckers a vacation of five months, during which Brother Becker attended Moody Bible Institute. Brother D. C. Peters, now at Corn, Oklahoma, who had been helping at the station for many years, was appointed to take charge of the mission during the absence of Rev. Becker.

Sister Maria Heinrichs (Mrs. J. J. Koop) of Joes, Colorado, was appointed by the Mission Board in 1918. She served until her wedding at the station on Thanksgiving Day in 1922. Afterward she lived at Fairview, Oklahoma, and has since gone home to her reward.

The brethren Isaac Gonzales and Salvador Rivera, both natives of Mexico, were saved at the mission and have helped at the station and also assisted with the work for the Mexicans at Post Oak.

Rev. and Mrs. J. S. Dick

John S. and Tina Harder Dick returned from China in 1935 and were called to fill the vacancy caused by the retirement of



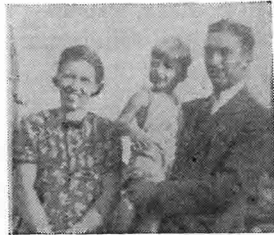
Mr. Becker from the work among the Comanches. They left Dinuba, California, and were welcomed at Post Oak on January 12, 1941. After spending two terms in China, Mr. and Mrs. Dick found the work among the Indians interesting, but different than it was in the Orient. With a zeal for the lost they went to work and prepared for the Western Oklahoma Indian Association which was to be held at Post Oak that summer. One day Brother Dick said, "We have settled down more than

ever before, and here we hope to stay till the end of our days." The confidence of the Indians was won, adjustments were made, and happy and smiling as usual, Brother Dick went to work with some Indian brethren at the cemetery in the morning, expecting to preach at another mission in the afternoon. But on that day, March 19, 1942, he fell and died of heart failure. His term of service at Post Oak was short, yet it had not been in vain. Like the smile on the picture, his life was a blessing wherever he went.

Sister Dick and her daughter Wilma carried on until Mr. and Mrs. C. E. Fast arrived in June. With mingled feelings the Indian Christians prepared a farewell for Mrs. Dick and a reception for the new missionaries on June 14, 1942. Mrs. Dick moved back to California where she had buried her beloved husband.

Rev. and Mrs. C. E. Fast

Clarence E. and Edna Balzer-Fast and their small son, Donald, left Inman, Kansas, where he had been teaching in Zear Academy and took up the work at Post Oak in June, 1942. They were ordained that same year at their home church in Buhler, Kansas, on October 25. The Comanches learned to love them, and Rev. and Mrs. Fast built up a fine work among the children and young people in the church, but because of the illness of Sister Fast they were led to leave the mission in the fall of 1944. They returned to teach at Inman and to serve in the church at Buhler, and then went to continue their seminary training.



Rev. and Mrs. J. J. Wiebe

Until another missionary family could be found, Mr. and Mrs. J. J. Wiebe left their home at Corn, Oklahoma, and served at the mission. Brother Wiebe was a member of the Board of Foreign Missions and stayed until Mr. and Mrs. D. J. Gerbrandt were ready to take over the work.

Rev. and Mrs. D. J. Gerbrandt

Dietrick J. and Linda Wiens-Gerbrandt were called by the Board of Foreign Missions to take up work among the Comanches, so after completing their course in Tabor College, Hillsboro, Kan-



sas, they left for Post Oak Mission. On June 3, 1945, a formal reception and welcome was held for them. Sister Gerbrandt, the daughter of the late Missionary F. J. Wiens, was born in China.

This picture was taken after they had lived at Post Oak for some time. The children, from the oldest to the youngest, are Marjorie, Carol, David and Richard, who was born at the mission. God has given to

Brother and Sister Gerbrandt a great love for the Comanches as they carry on the work that has been begun by others and stress Bible and Christian training for old and young so that the Comanches will lead more fruitful Christian lives.

Sister Ruth Wiens

Because of the great expansion of the work that is planned for Post Oak a teacher was needed to begin the educational work in the fall of 1948. Miss Ruth Wiens, a daughter of Mr. and Mrs. J. H. Wiens of Mildred, Minnesota, responded to the need. The Board of Foreign Missions sent her to Post Oak as the first teacher of the Post Oak Parochial School. She has completed her training for foreign mission work at Wheaton, College. She served at Post Oak until the doors opened for our foreign field in Japan.



PART IV
POST OAK MISSION STATION

Section I

The Road to Post Oak Mission



A road which connects with U. S. Highway 62 that leads to Lawton, Oklahoma, has been built to the mission. This is far better than the Old Indian trails used to be, but still one finds dips into creeks, and when the water is high, cars cannot go through. The picture shows a stretch of the road through the timber, which is mostly blackjack, a kind of small oak. This road crosses the mission land, makes a street for the station, and provides a pleasant drive to Post Oak Mission.

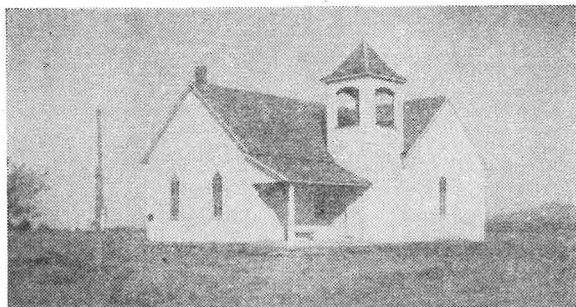
Post Oak Mission Station



The Wichita Mountains, which can be seen in the background of the picture, are a few miles north of the station. The road runs north and south and divides the land into two parts, the west

side of the station being shown in this picture. Farthest north to the right is the church, and just behind it lies the cemetery. The large house behind the trees is the missionary home and in the back yard are the workshop and the barns. Between the church and the missionary home, not showing in the picture, is the house built for Brother and Sister Joe Gomez. The large bus garage is also on the east side of the road. Down in the draw on the east side is the spring that God showed to Rev. Kohfeld as an answer to prayer. Since 1931 a windmill pumps water into a storage tank and supplies the station with good water.

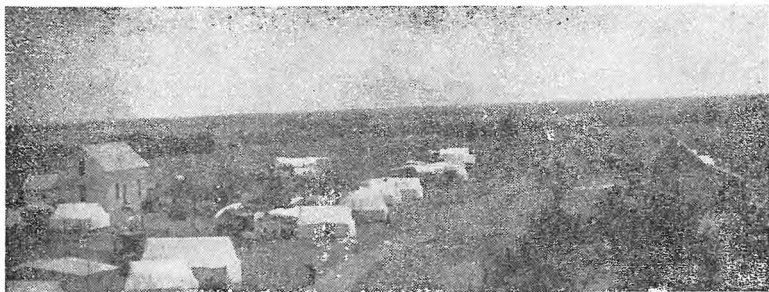
The Post Oak Mission Church



The Conference of 1895 allowed money to build the first mission church. This original building is the part to the right of the tower as seen in the picture. The wing

of 24 by 24 to the south was added by Rev. Becker in 1924. To the right of the single window below the tower there used to be a small room where the missionaries kept the dead until the Indians came for the funeral.

The First Two Missionary Homes at Post Oak



The picture shows the first homes built for the missionaries during the early years at Post Oak as seen looking away from the

mountains. The house to the left was the home where Mr. and Mrs. Henry Kohfeld lived until 1907. The first meals given to the Indians were prepared there by the missionaries, and for Christmas, 1898, a hundred Comanches came for the festival of bread and beef. This house has become the dining hall and club house for the mission. The tents, as seen in the picture, show how the Indians used to move to the station in great numbers to attend camp meetings and the Indian Associations or Conferences. Across the street to the right is the early home of Mr. and Mrs. A. J. Becker which has been enlarged to the present missionary home.

The Missionary Home at Post Oak



This is the missionary home as it was left by Mr. and Mrs. A. J. Becker. The part to the back is the first house to which Rev. Becker added a wing and porches to the east. The drive leads to the garage and the workshop where many caskets were made during the early years. By the end of 1948 the missionaries A. J. Becker, J. S. Dick, C. E. Fast, J. J. Wiebe, and D. J. Gerbrandt had lived and served at Post Oak Mission. In the fall of 1948 Mr. and Mrs. Gerbrandt took into this house six Indian children, beginning an orphanage for the Comanches. Then it was decided that the Gerbrandts move to Indianahoma into another house before Mr. and Mrs. Herman J. Neufeld would come to occupy this home the next year.

The Third Missionary Home at Post Oak Station

Since the sick among the Comanches are no longer cared for at the station but taken to the Government Indian Hospital in Lawton, Oklahoma, the little hospital was no longer used, so it was moved across the street between the church and the old mission home and rebuilt for the home of Mr. and Mrs. Joe Gomez in

1944. To the right is seen the cemetery in the background and to the left the garage and the little house which used to serve as a funeral home.



Section II

The Post Oak Mission Cemetery

The Post Oak Mission Cemetery as a Gospel Witness

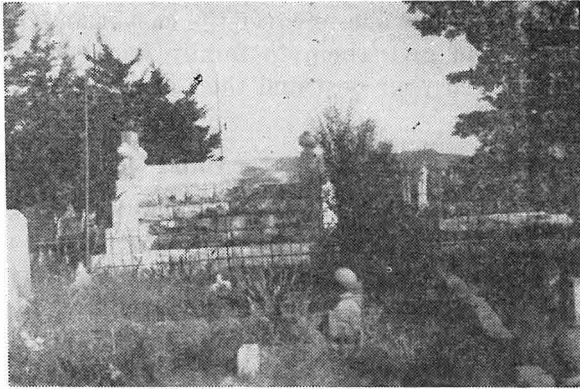
The Comanche Indians had never left a grave anywhere on the plains, for they simply lost their dead or covered them with branches or stones. On the Reservation such practices were strictly forbidden; yet it was very difficult to get the Indians to report a death either to the government or to the missionary. It took a great deal of patience and hard work on the part of Mr. and Mrs. Henry Kohfeld and the Sisters to get the first ones to bring their dead for Christian burial. The first one was a young man who came to the mission for care during the last stage of tuberculosis. After he was saved, he requested his people to allow his body to be buried.

While visiting the sick, Mr. and Mrs. Kohfeld won a woman for the Lord, the sister of a brother-in-law of the chief, and her testimony impressed her brother so much that he brought her body to be buried at the mission. That was the second funeral service where the Gospel was given to mourning Comanches. To make these two graves attractive Mr. Kohfeld built a decorative fence around each and kept them clean, and soon the Indians began to visit the spot where two loved ones had been laid to rest. Then the son of the chief died, and he, too, requested to be buried at the mission. The words of comfort from the Bible appealed to Chief Quanah Parker and he told his people to listen to the missionary. Before long many Indians brought their dead to let the

missionary make the coffins, dig the graves or hire someone to do it, and preach the funeral sermons. Thus many Indians, who would not have listened otherwise, heard the Gospel.

Tombs in the Cemetery

The Comanches lost their resentment at burying their dead. Soon the cemetery became the attractive spot of the mission station, and a number of families built little tombs over the graves, as is shown in the picture. In these tombs the heathen placed articles they wished the dead to use in the happy hunting ground. To increase the beauty of the cemetery the Indians, both Christians and others, collected money in 1930 to plant three hundred trees in memory of those who had gone into eternity.



The Funeral of Chief Quanah Parker

Quanah, the last chief of the Comanches, had a white mother, and after he was on the Reservation he took her family name of Parker. Quanah means "odor" or "perfume" in Comanche, but



as far as is known the chief never accepted Christ. He became ill suddenly while on the train and sent a message to Rev. Becker to meet him, but his time was short. He died February

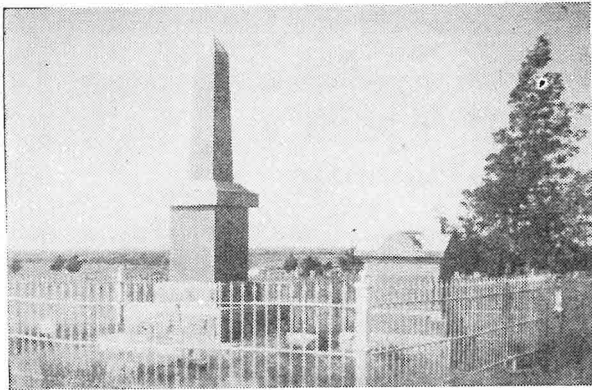
23, 1911, and was buried beside his mother in Post Oak cemetery.

In the picture on the previous page we see the coffin on the way to the grave, and some of the thousands of white people and Indians that had come for the funeral, as well as Rev. A. J. Becker with the Bible, and just behind him Rev. E. C. Deyo from the Baptist Mission, who had come to help.

True to Indian custom, the coffin is covered with a quilt and has some flowers on top. The Indians have great reverence for the dead and gladly give their best shawl or quilt to be buried. In regard to this custom Rev. Dick said: "If too many are given, I remove all but one to cover the casket and one over the box in the grave and give them to family members in need, saying: 'You have given your best and the Lord has rewarded your devotion'."

The Monuments for Chief Quanah and His Mother

Cynthia Ann Parker, the daughter of a Baptist preacher in Texas, was stolen in childhood in an Indian raid and was brought up by the Comanches. She became the wife of the chief, the father of Quanah. American soldiers recaptured her and returned



her to the Parker family, but she was not happy. She longed for her sons in the wilds, and after she buried her little daughter, she herself died shortly.

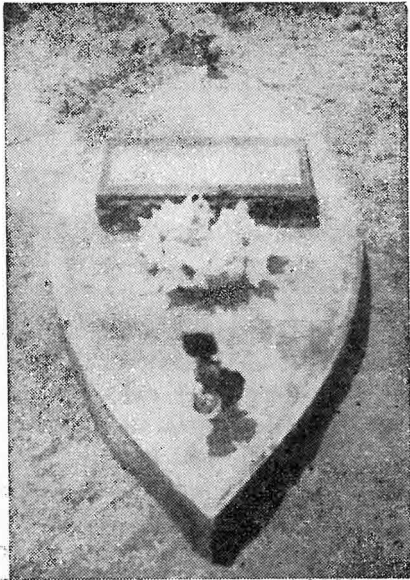
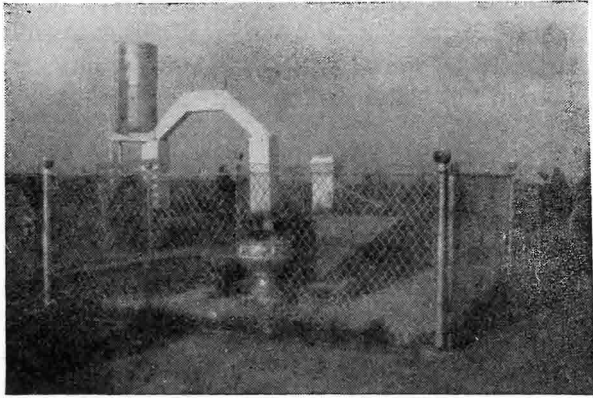
After Quanah lived on the Reservation, he often went to

Washington, D. C., and became a friend of President Theodore Roosevelt and as a result was promised monuments for himself and his mother. So the chief had the remains of his mother brought to Post Oak Mission and reburied on December 4, 1910. For the occasion he invited many Indians and also white people; the missionaries prepared a great feast of four beeves, and the chief told his people to listen to the missionary and go to church. But only a few months later Quanah Parker was buried beside his mother on a little knoll at the head of his tribesmen. On May 30, 1930, these

monuments were dedicated in the presence of some five thousand people. The smaller stone is for Cynthia Ann Parker and the other, a seventeen foot red granite monument, for the last chief of the Comanches, Quanah Parker. Both were given by the United States Government, and one-fourth acre of land was deeded to the government as the burial ground of the Parker family.

The Grave of Mrs. A. J. Becker

Mrs. Magdalena Hergert-Becker spent her entire time of service of over thirty-six years at Post Oak Mission. She was "Mother Becker" and great was the sorrow when she went home on July 7, 1938, at the hospital in



Chickasha, Oklahoma. During her lingering illness many came all the way to the hospital to see her once more. At her request she was buried in Post Oak Cemetery. Her grave is near the gate and is a reminder to all the living to pray and work as she did.

Marker for Rev. J. S. Dick

It was while J. S. Dick and some Indian brethren were cleaning the cemetery and burning grass that he fell and died of heart failure. That was another sad time at the mission and for all the Church. After a funeral at the mission, he was taken to

Reedley, California, for burial. After Rev. Gerbrandt came to Post Oak Mission, he and the Indian Christians built a marker for Rev. Dick on the spot where he fell. The stone on the base says: "In memory of him who gave himself." Rev. J. S. Dick—Died March 19, 1942.

The Arbor at the Cemetery

The cemetery is still a very important place at Post Oak Mission. Each Decoration Day, on May 30, the Indians gather from far and near at the Post Oak Cemetery to decorate the graves. They spare no efforts to make it as beautiful as possible with real and artificial flowers and other bright objects. They make sure no grave is forgotten, and it really is impressive to see the sight after it is completed. The



picture shows the arbor of 24x24 with a cement floor, cedar posts, and a shingle roof. It also has one corner enclosed for the tools used at the cemetery. This structure is used for serv-

ices at funerals, and was built by A. J. Becker after he had moved to Lawton.

PART V

THE MISSION WORK AT POST OAK MISSION

Section I

The Church and Its Indian Workers

The Post Oak Church

Since the early years of mission work when Henry Kohfeld served at Post Oak Mission the Indians attended services, yet none would surrender to Christ, and when he left after nearly twelve years of hard labor, there were no Christians on the field, but his prayers and tears were to be answered after he was gone.

When Mr. and Mrs. A. J. Becker were left alone they fasted and prayed for souls and an interpreter, for no one would serve as interpreter, not even when offered three dollars for a short message. Then God sent Herman Asenap to them and with him

they went to an Indian tent town, lying amid deep snow, and conducted camp meetings. Some came to listen each night, but none would decide for Christ. The medicine man said, "The missionaries are dangerous, for they will baptize you. Then you will lose your long hair (all men wore long braids), your medicine, and your old Indian Road."

Then one night before the meeting Mrs. Becker went out alone into the timber to cry to God for souls. Wieper (wife of Deacon George) followed her, placed her arm about her, and asked: "Why do you cry so?" "I do not care how we suffer, but you Indian people do not love my God and will not be saved," answered Mrs. Becker. That was the darkest hour, and before the four weeks of meetings ended Wieper and five other women were saved. So in 1907 the church was organized with one man, Sam Mowatt, and six women. Since then some have been saved each year and many Comanches, Mexicans, and white people have been baptized at Post Oak Mission. The church is well organized and now has around one hundred sixty members. The Christians still thank God for sending missionaries to them so that they may have freedom in Christ Jesus and the hope of eternal life.

On November 11, 1945, the Post Oak Mission Church celebrated the fiftieth anniversary of the opening of this work of the Mennonite Brethren Conference of North America. It was a great day of homecoming and thanksgiving to God in memory of those who had served there and in hope that the Lord will establish the believers to make them true witnesses for Him to the Indians about them.

The Services at Post Oak Mission

Through the years the Sunday prayer and preaching services have been conducted in the forenoon as soon as the Indians came to the mission. The Sunday School has been held in the afternoon, followed by a Christian Endeavor program or some other meeting. All the services are conducted in English and the Bible portions and the messages are interpreted for those who do not understand.

Since the Comanches are musical, they love to sing both English and Comanche songs. Some of these Indian melodies sound happy and others are sad.

Prayer meetings have been conducted in the homes of Christians as well as in the church. Services in honor of birthdays and dedications of homes also have been of blessing to the believers

and a means whereby the unsaved were made aware of the joy that exists among Christians.

The Indian Christian Workers

No church can grow unless the members take an active part and help to carry the load of evangelizing the unsaved. Even in the early years of the Post Oak Church the Lord gave the Indians talents to compose Christian Comanche songs that formed a vital part of the services, to interpret, to serve as deacons, and to teach Sunday School classes.

Deacon George



Brother George Koweno was baptized in 1909 and was ordained as the first deacon of the Post Oak Church in November, 1911, at the Conference at Corn, Oklahoma. Since his home was at Mountain Park, fifteen miles away, he built a house at the mission station where he brought his family on Saturday so all of them could be there on time. Later he bought a farm near the mission where he lived until his death on May 5, 1936. His funeral was in the morning, and in the afternoon Mr. and Mrs. Becker went to visit the

bereaved wife and family and found the house full of people, but instead of mourning in the Indian fashion, the Christians held a revival service and had ten souls at the altar. There was no more fear of evil spirits being present nor a destruction of the property owned by the loved one, nor a thought of deserting the house where he had lived. And when one or the other was overcome by grief he or she was taken out to be comforted. Thus the life of Deacon George had influenced the Christians to walk the Jesus Road and forsake all that is heathen.

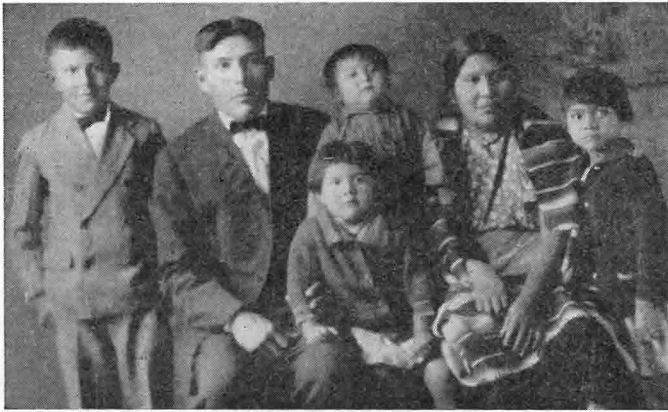
Deacon Urheyah

Brother Urheyah was a respectable man. He had attended church for about thirty years and had been helpful to Rev. Kohfeld, but he could not give up his Indian Road until his wife and all his children died. After he surrendered his life to Christ he became a worker at the age of seventy years. He was baptized in 1926, elected deacon in 1930, and served faithfully until the end of his life. After he became a Christian he gave the tithe of all

his income, which was much since he was heir to much land, and he admonished the people not to waste their lives, but to surrender early to the Lord's service.

Deacon Felix Koweno and Family

Brother Felix, a stepson of Deacon George, was taught the way of life, but he loved the world and became a professional ball player with a good salary until he was saved. When he gave up his old life, he was soon elected to the Soul-Saving Committee. He was chosen as deacon in 1930, and served together with his father



for a few years and was ordained in January, 1932. Brother Felix served together with Rev. Becker and the later missionaries and is still a deacon of the church. The picture shows Brother Felix, Sister Katie, and their children. It was taken years ago when the children were small.

The First Interpreter

The first Sunday after Mr. and Mrs. Henry Kohfeld were gone Mr. and Mrs. A. J. Becker went to church, prayed, and waited to see if the Indians would come. The first one to appear was Herman Asenap, then a young man. He walked up to Rev. Becker and said, "I had no peace, I will interpret for you when you want me to, and free of charge." He had served the government and was a respected man, but not a Christian. Rev. Becker em-

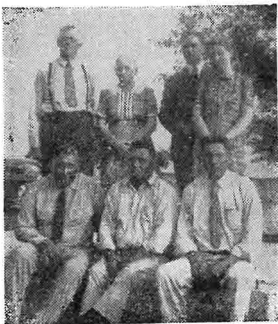


braced him and said, "You are the answer to my prayer." Herman was faithful in interpreting the Word of God and others were saved, but he did not yield to God. For twenty-four years the missionaries prayed for him and then one day he came as a seeking soul and said, "I am at the end of the road. I will give in." He prayed, but could not believe that salvation was for him and was ready to give up. Then all the Christians called on God and claimed him for Christ, and at last he said, "I am ready." A season of praise and thanksgiving to God followed. He was baptized together with his daughter in 1932. Before he left the water he prayed with hands uplifted toward heaven and thanked God for saving him. Brother Herman still serves by teaching the old people and interpreting messages for them.

Other Interpreters



In this picture we see Mr. and Mrs. Becker as they appeared during the last years of their service at Post Oak Mission with their interpreters who have faithfully worked with them during their long service among the Comanches. They are, left to right, Herman Asenap, the first interpreter; James Chebahtah, who became a Christian in 1936; Shelby Tenequer, who continued to wear his hair in braids as all the Indians used to do and did not confess and ask for forgiveness until in 1935 when he feared death; and Deacon Felix Koweno, beside Rev. Becker.



This picture shows the interpreters who still serve. They are, sitting, left

to right, James, Herman, and Felix, and standing behind them are Mr. A. J. and Mrs. Tina Poetker-Becker and Mr. and Mrs. C. E. Fast.

The First Christian at Post Oak

Sam Mowatt, called "No-Hand," was the first Comanche Indian on our field who was willing to be baptized. In 1907, as he stepped into the water he asked for a Testament, and holding it high he prayed, "God, I now accept Your teaching in this Book. I am ignorant; help me walk this road as the missionaries tell me." This made a deep impression on the many Indians who had gathered to witness the first one of their number openly accept the Jesus Road.

In the picture we see the old Comanche brother visiting with Missionary C. E. Fast, using sign language. He has never learned to read or speak English, and is among the few still living who need to have the messages interpreted.



Section II

EVANGELISTIC MISSION WORK

Introduction

We carry on mission work to evangelize the people to whom we send our workers. They go to present the gospel of the saving grace of Jesus Christ to all or as many as possible in the hope that many will accept it. Although all the work of our missionaries is evangelistic to some extent, we shall here consider the direct soul-winning accomplished through personal contact or by preaching the Gospel message in church services.

Visitation Work

From the beginning of the mission service at Post Oak Mission, visitation work has been very important. To win the confidence of the distrustful Comanches Henry Kohfeld often went to help them do their work, putting up feed or showing them how to milk a cow, before he could even speak to them about Christ. The

sisters at the station also went to visit and to help the women and then tell them of Jesus and how He can save. Only those who had attended schools could read and speak English, and to these they gave Testaments, encouraging them to read them.

Since the Indians lived in camps and moved from place to place, it required much time to follow them into the rough mountain section. Even today they live widely separated from one another and it takes much time to visit them, pray with them, and look after their needs, but Mrs. Anna Gomez does all this cheerfully. Even the Christians need much personal contact to keep them interested in the Lord's work. The Indians also come to the home of the missionary to ask for his advice in spiritual as well as material matters, such as how to build or repair their homes or how to do certain work. But no contact is considered a visit unless the missionaries pray with them.

Soul-Saving Committee

Years ago A. J. Becker organized the Soul-Saving Committee, which through the years has varied in size. This group meets especially to pray and help admonish weak believers who have slipped back into the Indian Road and to seek to win lost Comanches who have never accepted Christ.

Evangelistic Services

Each year special revival services called "camp meetings" are conducted at Post Oak Mission. The picture shows how the Indians move to the mission and camp in tents for the time of the



meetings. The Christians do their utmost to influence some unsaved friend or relative to attend the meetings. It was at such a meeting while C. E. Fast was at Post Oak that the last wife of Quanah Parker was saved. Also at other times the Indians move

to the mission. Their meals are prepared in the kitchen and dining halls, and the missionaries and guest speakers eat together in the missionary home. Those are always days filled with going from one service to another but they are also times of spiritual refreshing when Christians are revived and sinners are taught the way of salvation.

Section III

CHRISTIAN EDUCATIONAL MISSION WORK

The Work Among the Women

The United States Government issued food rations to the Indians for more than twenty years after Chief Quannah and his band came to the Reservation, but after each family was given land they were expected to live as other Americans do. In 1903 Mrs. A. J. Becker was appointed Government Field Matron with instructions to teach the women to care for their family needs. So she encouraged the women to gather in groups where she taught them how to cook proper meals, care for the children, and make clothing and bedding. At these times she also presented the Gospel to them. Then after the Comanches quit living in tents she supervised housecleanings. Also the Indian agent asked her to go along on shopping trips so the parents might learn to use their money wisely. To give the families extra income, they were taught to raise poultry, grow gardens, and can fruit and vegetables.

Sister Becker and Sister Anna Gomez found their greatest joy in working with the Christian women, studying God's Word, praying with them and admonishing them to walk the Jesus Road. Later other missionary sisters have helped to guide the women, and today they meet every other week to pray and work, as other sewing circles do. They call this organization "The Post Oak Mission Ladies Missionary Club." The work of instructing the women to become more efficient home makers is now done through the Extension Club. Cooking lessons are given by the Home Demonstration Agent who comes to Post Oak, and instructions in the care of the sick are given by the County Nurse. But the sisters always have a short devotional service together before the demonstrations are given to them.

The picture shows some of the Comanche sisters of Post Oak with whom Mrs. Becker worked for many years. They are displaying some of their canned fruit and flowers they have made to decorate their homes and the graves of loved ones. At each end of the table is a quilt, which shows some of the beautiful work these women have learned to do.



Only the older women still wear the Indian costume, while the young ones and the children dress like all other Americans. For feasts and special occasions these sisters prepare delicious food and help plan the meals.

Associations

Ever since the time Rev. Kohfeld received help from the Baptist Missionary Deyo there has been a close fellowship with the Baptist Mission. There are fourteen Baptist Indian Missions in southern Oklahoma, forming one Association. Two of these stations are among Comanches, and since we have only one mission among the Indians, Post Oak had joined the Baptist Indian Association, which meets annually. The missions take turns inviting the Association, which brings together Christians from several tribes for fellowship and study of God's Word, business sessions, and revival meetings. Each tribe brings its own interpreter.

Besides the annual meetings, the four missions nearest together meet for the Quarterly Association four times a year. These, too, are times which the Indians love, and are of great importance in strengthening their faith and Christian life.

Besides the meetings for all the Indians there are special gatherings for the children and young people called Summer Assemblies. Our missionaries take an active part in these assemblies, stressing the spiritual work and also serving as teachers and supervisors of the groups of girls or boys in their lodging

places. Thus they have been privileged to influence many young lives from other churches as well as our own.

God's Helpers

C. E. Fast began to gather the young people of Post Oak and organized a Bible Study Class for them, which they called "God's Helpers." They met each Friday night for singing and then studied their Bible lesson. As these young students, mostly professing Christians, met from month to month, the missionaries saw how they increased in the love for God and the church and began to attend regularly. This class is still busily at work serving the Lord in their way. In May, 1947, the boys and girls had a picnic at the mission station and the surprise was to have Mr. and Mrs. C. E. Fast with them.

The Vacation Bible School

Each summer the children are given special Bible training during the days of summer vacation. Buses gather the children each day and bring them back at noon. In the spring of 1947 one of the Indian girls and two other sisters taught a large group of only the younger children for two weeks and later the older ones came for their Bible training. These children gave a very fine closing program in a church filled with parents and visitors. They presented the plan of salvation in songs, exercises, dramatization and recitation of many Bible verses. The parents also enjoyed viewing the display of handwork that the children had produced during those weeks.

Translation Work

After Henry Kohfeld came to work among the Comanches he wanted to give the Bible to this tribe, so as soon as he could he began to translate the Lord's Prayer, the Ten Commandments, and a few Bible stories with the aid of an interpreter. Since the Comanches had no written language, Bible translation was a great task, especially for one with no knowledge of scientific language study. Because the government undertook to educate the Indians, the Bible has never been translated by any of the missionaries to the Comanches. Through the years the English Bible has been used and the passages that were read and the messages that were given were interpreted by Indians who knew both English and Comanche. Each interpreter used his own wording and gave the message as he understood it.

In recent years the Lord gave a vision to a group of very gifted Christians who formed a linguistic school of which Missionary Townsend of Guatemala became the director. The great missionary group is known as the Wycliffe Bible Translators and one of their number, Rev. Elliot Canoge, has come to live in Walters, Oklahoma, to begin translation work for the Comanches. He has made two Comanche primers from which he teaches reading. From the Post Oak Christians he learned the songs they sing and translated them into Comanche. He began the translation of the Gospel of Mark and by the spring of 1948 the Comanches of Post Oak heard for the first time the Gospel of Mark read to them in Comanche. How they listened to God's Word in their own mother tongue! If this work can continue, the Comanche Indians may yet receive at least a good portion of the Bible in their own language.

Post Oak Bible School

D. J. Gerbrandt wished to foster more spiritual growth among the adults, so he organized a Bible School which was opened the first time on November 18, 1946, and the next began on January 13, 1948. The classes were taught twice a week. To encourage mothers with small children to attend, Mrs. Gerbrandt taught the little ones the first year. This class was also used by the students of Sunday School Pedagogy as a field of practice.

In the Bible School such subjects as Bible History, Bible Books, Sunday School Pedagogy, Church History, and Indian Craft Work were offered. In 1948 Rev. Elliot Canoge from the Wycliffe Bible Translators, also taught reading of Comanche.

Because of the opening of the Parochial School at Post Oak and the building program, the Bible School did not open for the year 1948-1949.

Rev. Gerbrandt is seeking to keep the Comanche American Indians and also to develop them into strong Christians. Therefore, he wants them to receive Bible training and also instruction that will retain valuable Indian culture which might be lost to the coming generation. Hence it was a great joy to the missionaries and the Christians when early in 1948 a plot of ground was purchased five miles from the station in Indianahoma. It lies north of U. S. Highway No. 62, and is to become the educational center for Post Oak Mission. A site near town was chosen because that is where many Comanches live, thus more can be reached with the Gospel.

Post Oak Parochial School

In September, 1948, Rev. Gerbrandt saw the beginning of a Christian educational program for the children of the mission. The school was conducted in the dining hall, called Becker Lodge. Since only one teacher was available, only the first four grades were admitted; yet they enrolled twenty-eight children. As soon as the buildings are completed, all eight grades are to be taught at Indianoma. At noon the children receive a meal on the mission grounds. Mrs. Gerbrandt has trained a group of Indian sisters who take turns cooking the food, which is a pleasure to them.

Section IV

OTHER MISSION WORK

Love Feasts

The Indians have always lived in groups and had many meals in common, so they still enjoy fellowship about the table. The early missionaries used this as an appeal to draw the Indians to come to hear the Gospel each Sunday, as well as on special occasions. At first they gave and prepared the food and then they only helped and supervised until now the Indian Christians do their part in giving and preparing. But the Indians still bring their noon meal each Sunday and eat at assigned tables in the dining halls.



The picture on the previous page shows a group that came to church in 1938. They are standing in front of Becker Lodge, which was built years ago to afford more room for tables and stoves to prepare food.

The old home of Rev. Kohfeld, which became vacant in 1907, has been used as dining hall and club house and at two times addi-

tions have been made to provide the needed space. The small picture shows both dining halls, the Becker Lodge to the left, and behind the tree is



the Kohfeld home. The Indians are seen as they enter the new mission bus on Sunday afternoon for their homeward journey.

Work Among the Sick

During the early years the missionaries, Mr. and Mrs. Kohfeld and the Sisters Maria Regier and Katharina Penner, and later also Mr. and Mrs. A. J. Becker, went to the Indian camps to help the sick lying in their tents and to present the Gospel to them. Later the Indians began to come to the mission for their pay which was given to them by the Indian matron, Mrs. Becker, and soon they asked for help and advice regarding their sick. For many years Mrs. Becker was called out by day and by night when some epidemic broke out or any other sickness occurred. In order to give better care to those with lingering illnesses, they built a small hospital at the mission. At times when a mother was ill the entire family moved in, and Mrs. Becker had to see that they were fed and the children sent to school.

After the Government Indian Hospital was built in Lawton, Oklahoma, the little hospital at the mission station was seldom used, for Mrs. Becker and Mrs. Gomez took the sick to the hospital in Lawton. This is still the work of Mrs. Gomez and she aids also in the immunization program for preventing various diseases among the children.

Transportation Service

During the early years the Indians came to church on foot, on horseback, or in wagons. Later, when an oil field developed in

the Red River bed, the money was divided among the Comanches, since that was a part of the old Indian Reservation. Then many Indians sold their horses and bought cars and used them until they were worn out; at the present time few Comanches on our field have either horses or cars.

When C. E. Fast was stationed at Post Oak he asked the people why they did not come to church, and they said, "We would love to come to the mission, but we have no way." So the matter became a concern for prayer, and the Board of Foreign Missions allowed money to buy a truck to transport the people. At once the attendance was raised from forty to one hundred. When this bus could no longer contain all the Indians that wanted to come, the Indian Christians saw the possibility of serving the Lord, so gathered funds for a second bus. At times it was hard to keep both buses going, but then others became willing to help support



the cause. In the picture are seen the first two mission buses that were used at Post Oak Mission. The one in the foreground was formerly a milk wagon and the other a beer wagon, but both served the mission to gather the Indians for services until a regular school bus and a new station wagon were purchased. The Post Oak missionaries spend much time in the service of transportation in order to give the Gospel to the Comanches and to take them to the doctor or the hospital.

Section VI

Our Responsibility to Post Oak Mission

Post Oak is our oldest mission field, and although much has been accomplished, much remains to be done. Hence it is our duty as well as our privilege to give and to pray for the work among the Comanche Indians. Therefore let us pray earnestly:

1. For strength, health, and grace for the missionaries in order that they may help lead and guide the Comanches on our field into a deeper spiritual life.

2. For grace that each believer may yield his life to the Lord to become an example and a soul winner and may receive a greater vision to accept more and more responsibility for the evangelization of the Comanches as well as the material needs of the mission church.

3. For great victories to come from the mission school where the children learn to walk the Jesus Road from early youth and that they may become self-reliant American citizens.

Chapter Three

The Lawton-Lawton View Mission

PART I

THE FIELD AND THE MISSION STATIONS

Events That Led to the Opening of a Mexican Mission in Lawton, Oklahoma

The present mission work at Lawton, Oklahoma, which was opened in 1946, had its beginning at Post Oak Mission when Mr. and Mrs. A. J. Becker came into contact with scattered Mexican families that were open to the Gospel. By 1925 about thirty came to the mission regularly for services. For some time these Mexicans were hauled in an open truck to Post Oak where the sermons were interpreted to them. Sister Anna Hiebert-Gomez and Brother Isaac Gonzales, a native of Mexico, who assisted Rev. Becker, worked with the Mexicans. To reach those families too far distant to come to the mission, an outstation was opened in 1930 at a work camp thirty-five miles away. By 1935 Rev. Becker had baptized fifty-one Mexicans, and since the work grew it became evident that more help was needed; consequently, this phase of service became a special object of prayer.

The Mexican Christians chose J. A. Gonzales, who had joined Post Oak Mission church, to preach to them, and together with Mr. and Mrs. Becker a mission was opened in Lawton in 1936. For some time they took some of the Mexican and Indian Christians along from Post Oak to help in the services. During the summer they met outdoors twice a week, and the Christians and the missionaries prayed for a place in which to worship. Finally they found shelter in a room of the Community House at Lawton and gathered there for services.

In time it became evident that there should be a separate mission and since many Mexicans had moved to the city and to other towns not far away, Lawton seemed to be the proper place. To prove their sincerity in the matter the Mexicans decided to support Brother Gonzales, but crops failed and there was no work, so they could not gather enough to supply the needs of their preacher. They began to pray for help and God sent some money through a friend in California, so the work could continue until the Conference met in California in 1936.

While Rev. Becker was at the Conference in Reedley, the Mexican Christians united in prayer especially for means to build a chapel and to support a missionary. The Conference accepted the work and decided to raise funds for a building by taking special collections in the churches. The Board of Foreign Missions instructed Rev. Becker to select a place and erect a building for the mission. Since the City Council of Lawton favored a work among the Mexicans, a lease for twenty years was given to the mission in the spring of 1937.

The Field of Service

At the northeast edge of Lawton, Oklahoma, there were three places where people had gathered in so-called P. W. A. Camps. Many of them lived in shacks made of tin and cardboard because the depression years had thrown them out of work and on the mercy of the government or of social relief organizations. Among these were also a number of Mexican families in spiritual and physical need.

Additional Mexican families lived in a work camp in neat little homes built by a rock crusher company; also in other towns there were numerous families. In all these places there were many children who received no Christian training since there was no church near them. During the time that Walter Gomez served at Lawton, the field was extended far out into towns and cities as well as into work camps where Mexicans gathered during certain work seasons.



Our first Conference Mexican Mission was nearly completed when it was dedicated June 7, 1937. The picture was taken on that day, and shows many visitors from far and

near. The building was 26x48 feet, providing room for a chapel and two rooms for the missionaries. During the time Mr. and Mrs. S. R. Rivera lived at the mission, two more rooms were added to the building. A double garage for the mission bus and the car, and another small house were built at the station.

Lawton View

The section where these people lived in Lawton was on land that belonged to the city. Since the industrial section grew it needed that space. So a new addition was opened on the south side of the city which was named Lawton View.

On a bare hillside the streets were marked off for forty city blocks and soon tiny huts were moved or put in that section. The better houses have two and a few have three rooms, but many are only shacks—some made of pieces of old tin and cardboard, held together with a few old boards. In several of these houses two or even three families exist. It is a pitiful sight to see many children of white people, some Mexicans and Indians, as well as Negroes, playing about those homes. They have no hope for a better future unless they receive Jesus Christ.

Events That Caused a Change in the Work At Lawton

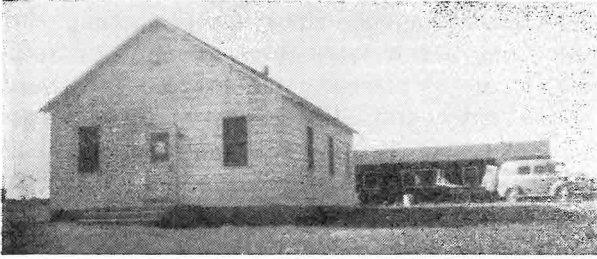
During the years many of the Mexicans had drifted away from Lawton; among them were the Christians that attended the mission. Since all the people living in the neighborhood where the mission was built in 1937 were gone or resettled in Lawton View, the field and the nature of the work shifted accordingly.

Mr. and Mrs. Walter Gomez began to work in the new addition and souls were saved among the white people; these also were taken to the Mexican Mission in the city for services. Thus the English language was used more and more in the work at Lawton.

Since a group of young people had been saved and others were interested, they wanted to have a place to meet in Lawton View. So they piled up ammunition boxes that were there and made seats, and secured electric lighting, but their church had no roof. At one meeting which Mr. Becker attended he heard a girl of about twelve years pray, "Dear Lord, we have built you a house. It is not very good, but it is the best we could do. Some day we may build a better one." That simple prayer and the words "some day" fell into the heart and mind of Rev. Becker and resounded until he could not sleep. Then he prayed, "Lord Jesus, help me to answer that prayer." So plans were made and approved by the Board of Foreign Missions, and a new chapel was built in 1946 from funds that the Lord provided by special gifts. Thus we now have a city mission for white people, Mexicans and Indians. Since Oklahoma is a southern state, Negroes are expected to worship in missions and churches for colored people exclusively.

The Lawton View Mission Chapel

The Lawton View Mission is within walking distance for most people of that section, and is a real lighthouse to many in need of the Gospel. Harry K. Bartel and a number of brethren from the church at Corn, Oklahoma, built the new chapel in the fall of 1946.



It faces south and is 24x34 feet. To the right of the front door is a nursery for mothers with small children.

In the back may be seen part of an army barrack which was moved in from Fort Sill to become the Sunday School building. In it are three class rooms and a kitchen which is used by the women as a sewing room. Since the walls are movable, space is available for serving meals at special occasions.

The Lawton View Mission Station

After the new mission chapel was ready, the old mission was used as living quarters for the missionaries and workers. In time it was to be sold or moved to Lawton View, but a company that wanted the space occupied by the mission offered to buy out the lease to get possession in about two weeks. This provided money to move the building, so the offer was accepted in June, 1947. During those days Harry Bartel and others prayed much and worked very hard and in a very short time water and gas were piped to the new mission and a basement with a storm cellar was constructed. The building was then moved on this foundation near the church.



The picture shows the new station as seen when looking northeast

into the city. The church is the building to the left, and the end

of the Sunday School building shows in the rear. The white building to the right is the old Mexican Mission with the tower removed. It has been remodeled into a residence for the missionaries. In 1947 this became the home of Mr. and Mrs. Frank P. Nickel and their sons. After the young trees that were planted are larger, it will be a very attractive place for our mission work in Lawton View.

PART II

OUR MISSIONARIES AND WORKERS AT LAWTON AND LAWTON VIEW MISSIONS

Introduction

Besides the missionaries who have served the Mexicans in Lawton and surrounding places and now also the white people and the Indians, many others have helped in the building of the two missions and in teaching Vacation Bible School classes with the children.

Rev. and Mrs. A. J. Becker

A. J. Becker left Post Oak Mission and moved to Lawton to serve as superintendent of the new Mexican Mission. On November 30, 1941, he married Mrs. Katharina Poetker. They are now retired, making their home in Lawton, Oklahoma. At the end of 1948 both still served the mission at Lawton View whenever able, Mr. Becker teaching a Sunday School class and Mrs. Becker helping in the Sewing circle work among the women.



Early Workers at Lawton

J. A. Gonzales, who had worked for a number of years among Latin Americans in Texas, came into contact with Post Oak Mission. After he joined the church, he was chosen by Mr. and Mrs. Becker and the Mexican Christians to be their worker and preacher. While he was ill Salvador Rivera, then still in Bible School, helped him during the summer months.

Sister Anna Gomez served by teaching in the Sunday School and interpreting when necessary during the early work at Lawton. She still helps in the work with the women.

Mrs. Minnie Ramsey from the Salvation Army in Lawton also taught a class in the Sunday School for some time.

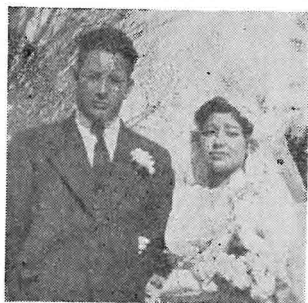
Deacon Felix Koweno from Post Oak Mission and a Mexican brother, Ben Luna, assisted the early missionaries in the services.

Rev. and Mrs. J. J. Reimer

Jacob J. and Frieda Reimer had learned the Spanish language and were called to serve the Lord among the Mexicans. They came to Lawton from the church as Bessie, Oklahoma, in February, 1937. They served for more than one year with the greatest devotion and in spite of much opposition their labors were blessed and souls were saved. They did visitation work and ministered to the sick. But a greater field among Mexican people in Colorado was appointed for them until ill health caused their return to Bessie, Oklahoma, where Brother Reimer died in December, 1948.

Rev. and Mrs. S. R. Rivera

Salvador R. Rivera was born in Mexico and left his home at the age of fourteen to come to the United States. In time he came to Oklahoma and at Post Oak Mission he heard the Gospel. After



he was saved, he was baptized by Brother Becker. Mr. and Mrs. Becker took him in as a son and he worked for them at the station and helped with the work among the Mexicans. Soon he was called "Little Preacher." To serve his people better he was sent to a Bible School in San Antonio, Texas. After completing his course there, he returned and followed Mr. and Mrs. Reimer at Lawton in April, 1938. He was married to Frances Kidder by Brother Becker. The picture was taken on their wedding day, February 12, 1939. Mrs. Rivera had a

Mexican mother and an English-speaking father so she knew both languages. They lived and served at Lawton Mission for five years before they left this work to find a greater field among the Mexicans of Mission, Texas.

Rev. and Mrs. Walter Gomez

Walter Gomez, the son of Sister Anna Gomez, grew up at Post Oak Mission and when rather young was chosen to help his mother with the work among the Mexicans. He finished high school, found a job, and married. They had a nice home, but during the time that Mr. and Mrs. Reimer were stationed at Lawton in the mission, the Lord dealt with Brother and Sister Gomez until they sold their place and went to Bible School in Minneapolis, Minnesota. There they began a mission work, but when the Board of Foreign Missions called them, they were willing to come to Lawton in 1944.

The picture shows Brother Walter and Sister Lois Gomez with their little daughter Lawana on the lawn of the Mexican Mission where they lived. Since nearly all the Mexican people left Lawton and Mr. and Mrs. Gomez saw the needs of thousands of these people that follow the crops from place to place in the United States, they asked to be released from the work at Lawton. In the summer of 1946 they left the station to Mr. and Mrs. Harry Bartel to go to Montana and then to Mexico. In Mexico Brother

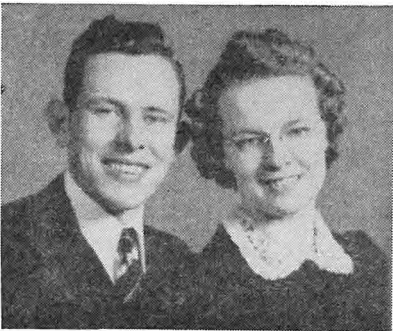


Gomez opened a field which he listed with the Mexican Government as a Mennonite Brethren Mission. To supervise the work in Mexico better and to fill a great need for prepared workers among the Mexican people, the Lord called Mr. and Mrs. Gomez to serve in the Rio Grande Bible Institute at Edinburg, Texas, in the summer of 1948. Brother Gomez still serves the Conference at Youth Retreats, and as evangelist in our churches and at the Mexican mission stations in South Texas.

Rev. and Mrs. Harry Bartel

Harry K. and Martha Kornelsen Bartel from California were students in Tabor College who went to help at Lawton during the summer of 1946. After Mr. and Mrs. Gomez left, they remained to take care of the situation. They were especially busy with moving to the new location in Lawton View. The chapel was built and the other buildings were moved from the old place in the city during their stay. But since the Lord called them to continue their study, they left to prepare for service in South America. It was their joy to leave for Colombia, South America, November 1, 1948.

Rev. and Mrs. Frank Nickel



Frank P. and Eva Jantz-Nickel served in an extension field of the M. B. Church at Buhler, where they worked at Medora, Kansas. They accepted the call from the Board of Foreign Missions to Lawton View Mission, arriving there in the fall of 1947, shortly before Mr. and Mrs. Harry Bartel left the field. Since the old mission was to be remodeled into living quar-

ters for the missionaries, they completed that work and took over the missionary activities of Lawton View. Their work is mostly with poor, white people, but Indians and Mexicans are also included. Besides the regular services they broadcast the Gospel with the loud speaker, give out tracts, and do personal work, as well as visit the people in their homes and help those who are ill.

PART III

THE MISSION WORK AT LAWTON AND LAWTON VIEW STATIONS

The Services

During the years that the mission served mostly Mexicans, the meetings were conducted in the Spanish language. While Mr. and Mrs. J. J. Reimer were stationed at Lawton, the preaching services were in the morning, the Sunday School in the afternoon, and the evening service was at a work camp called Richard Spur. Later Brother S. S. Rivera, who preached only in Spanish, served in the chapels at Richard Spur, Apache, Fletcher, and Fort Cobb, covering a territory of about twenty miles toward each side of Lawton. Mr. and Mrs. Walter Gomez extended the field to include camps and cities as far as fifty miles away. Since the population about the mission had changed during the years, Rev. Gomez began to draw white people into the services and the language slowly began to shift to the English, but he used the Spanish when necessary. On Saturday nights he conducted services on the lawn of the courthouse in the city with his loudspeaker; many heard the Gospel and souls were saved.

Since the work has been done at Lawton View a fine group of white people, Mexicans, and Indians attend the services which are conducted in English and interpreted when necessary. The Sunday School is growing and lively song services and special music with visual aids present the Gospel in a clear and simple manner.

Bible Classes

Mr. and Mrs. J. J. Reimer began a Bible and handwork class with forty to sixty children. Mexican children receive permission to attend some educational class when they would not be allowed to go to a gathering that is a regular Gospel service in a mission. Thus the missionaries used the handwork idea to give the Gospel to the Mexicans. Later Mr. and Mrs. Gomez held classes for children on Wednesday afternoons or just after school and with the adults at night. On Friday they met with the young people for a Bible study. Child Evangelism materials were used to present the Gospel to the children and young people and a fine group was saved.

Daily Vacation Bible Schools

Mr. and Mrs. A. J. Becker conducted Daily Vacation Bible Schools at Richard Spur and in Lawton before we had a mission for the Mexicans. After the chapel was built, the missionaries gathered children for a Bible School. They gathered at Lawton View in the Sunday School building and the mission. The first Daily Vacation Bible School was held in the new mission in June, 1947, with four classes in the Sunday School building and one in the mission. Rev. Bartel made a special effort to gather the children, and many heard God's Word who had heard very little or nothing good about God in their homes. The following summer this work was carried on by Mr. and Mrs. Frank Nickel and the helpers that had come to do the teaching.

Visitation Work

To go into the homes of the Mexicans in order to establish contacts and make friends has always been a great factor in winning the confidence of a people who all their lives have been taught to avoid missionaries. Thus many occasions have come to the missionaries to prove that God loves the Mexican people because He sends them help when no one seems to care for them. To visit the sick and only pray for them had a great effect on Mexican people, for they do not expect even prayers free of charge. Thus many have become willing to take tracts, Testaments and Bibles and the Word of God has been sown in many needy hearts. At Lawton View similar work is done among white people, Mexicans, and Indians.

Transportation, Field, and Extension Work

Since many Mexicans move from place to place, the members at Lawton also did not stay at home; especially in the later years they had to be traced and brought to services. Mr. and Mrs. Gomez often drove a hundred miles before and after services and often did not return home before one o'clock Sunday night. In order to reach the members and the other Mexicans during the summer, Mr. and Mrs. Gomez took their portable benches, pulpit, organ and the loudspeaker to the fields where the people worked. There they broadcasted the Gospel and gathered the members for prayer meeting in the evening. The mission bus is still an important part of the work at Lawton View, for it is used to gather those who have no other way to come to the services.

During vacations Brother Gomez also went to the Yellowstone Valley in Montana and there broadcasted the Word in songs and messages to the Mexican Nationals who were working in the beet fields. Those people so far away from home were glad to hear anything in their language, so they listened and returned home with Testaments or some Christian literature. Thus the Word was sown and only the Holy Spirit can cause it to spring forth unto eternal life in the lives of a people who are kept in such spiritual darkness.

Sewing Circle Work

During the years, the missionary ladies have worked with the Mexican sisters, giving them instruction in God's Word and in sewing. After the mission served in Lawton View, a new organization was formed by Mrs. A. J. Becker and Mrs. Anna Gomez. Since late in 1946 the sisters, mostly white women, enjoy gathering to pray and work. In the spring of 1947 they decided to piece and finish a quilt and send it to one of the mission stations among the Mexicans.

The young girls met with Mrs. Harry Bartel, who taught them and interested them in our foreign mission field. They learned to do Indian bead work and the articles were sold at the mission sale in one of the churches in Oklahoma. The girls received one hundred dollars from that church, and in thanksgiving to God that they had homes and the Gospel they sent all of it to the Children's Home in Curitiba, Brazil, to buy a cow.

Our Responsibility Toward Lawton View Mission

In the present work at Lawton View it is our responsibility to present the Gospel of salvation in Jesus Christ to the many spiritually and materially underprivileged white people, Mexicans, and Indians, so let us pray

1. For strength, grace, wisdom, and love for the missionaries to follow the lost and to shepherd the believers.
2. For surrendered lives of the Christians and an ever greater burden for the lost family members and neighbors.

Chapter Four

The American Mennonite Brethren Mission in India

PART I

A STUDY OF INDIA, ITS RELIGIONS AND ITS PEOPLE

Section I

INDIA

The Land of India

In order to understand the mission work in India better, a brief study of the land, its religions and its people will be reviewed here. The name India, we are told by Webster, is derived from the Sanskrit word "sandhu," which means river, and the Greeks and Romans called it India. The land is a vast triangular peninsula of Asia that extends from the Himalaya Mountains down into the Indian Ocean. The physical map shows that it is divided into three great regions: the mountains in the north, the plains of Hindustan in the middle, and the tablelands of the Deccan in the south.

India is in the southern part of the northern hemisphere, and since the Tropic of Cancer crosses it in the middle, it has a semitropical climate in the north and a tropical climate in the south. The sun's rays falling directly on the land, heat it until the cool air currents from the South Pole begin to move north and rush into the low pressure area over India. These winds, called Monsoons, gather vast amounts of moisture from the ocean and release it on the west coast of India. Normally the Monsoons reach Hyderabad State by the middle of June or the first of July. If the rains fail to come in sufficient amounts, famine conditions exist almost immediately among the poor classes. Hence each year the missionaries and the Christian natives pray for rain so that India may have food.

Agriculture in India

Although all of India lies in the warm zone, its variety of altitude provides temperature ranges for different crops. Throughout the centuries agriculture has been the chief industry of India and wheat forms its main export, but rice, millet, and pulse are

its food crops. Much cotton, castor beans, rape, various spices, and tea are also grown for the market.

India is said to have one-third of the world's cattle; yet its milk production is extremely low. Since to Hindus the cow is sacred, it cannot be killed; therefore there is no breeding nor selecting program in operation, and millions of cows produce only a pint of milk each per day. Therefore, the daily milk consumption per person in India is only seven ounces, and the poor classes have none at all because it is too expensive.

In Genesis, God tells us that He set man in authority over all the animals, but students of India say that the Hindus forbid the destruction of animal life, and as a result man has become subject to the beasts of the field. Then also the caste system interferes with using manures for fertilizer; hence the crops are poor and the pastures cannot support all the cattle. Even when enough rain falls, crops are often damaged by insects, and it is said that rats destroy ten per cent of India's grain. Monkeys ruin much of the fruit, and wild pigs ravage garden and root crops so that in places it is extremely difficult to raise fruits and vegetables. Without enough milk, vegetables and fruit, India's masses have a poorly balanced diet. The population is excessive in relation to the food that can be produced under given circumstances. Thus India, which might be one of the richest agricultural lands in the world, has millions living in want because of its customs and beliefs.

The Government of India

After England gained control of India she favored those local governments that had either aided her in her struggle or remained neutral. Such native states more or less retained their form of government and only received a British resident to act as superior advisers to their own rulers. So long as all remained peaceful Great Britain interfered as little as possible with the native state government, of which Hyderabad State was one. Other parts of India were divided into provinces, each being ruled by a Governor who represented the British Crown. But the Viceroy, who was directly responsible to the British Parliament, was the supreme head over all India. On August 25, 1947, India was granted its independence and was separated into two states: Pakistan, the state of the Mohammedans, and the Indian Union or India, the state of the Hindus. As such, India now has her own government and her army with no legal connections with Great Britain.

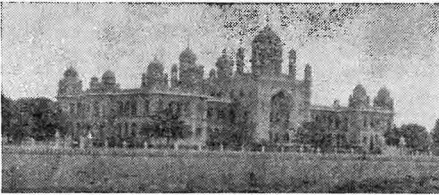
The Government of Hyderabad State

Very little is known of the Aryan invasion or how the people of India were governed before the time of Christ. Since then a number of powerful dynasties have ruled the Deccan, of which the present Hyderabad State was a part. In 1309 the Rajah (king) of the Deccan was subdued and forced to pay tribute to the Sultan of Delhi and by 1321 nearly all of the Deccan came under Mohammedan rule.

Asaf-Jah became the first Nizam of the Deccan under the rule of Delhi, but later he declared independence. Then the English and the French fought to gain a foothold in India, and in time the English succeeded. The Nizam of Hyderabad was allowed to retain his throne. Thus Hyderabad State has always been a protectorate of His Majesty's government. A sound government was established, so the land has been comparatively peaceful during the years. As far as the governments are concerned, there has been no resistance to Christianity. As one of the teachers from the Shamshabad Mission School said, "This sort of administration is beyond appreciation and highly commendable." Thus amid great unrest in India, our missionaries have been unmolested during the years.

In India there are many large and beautiful buildings. The

picture shows a government structure for the Nizam's High Court in Hyderabad City. The Nizam of Hyderabad is said to be the richest man in the world. He has many wives and numerous children.



The Crisis in Hyderabad State

Even though its masses of population are Hindus, Hyderabad State has been ruled by Mohammedans for centuries. The state has no seacoast and all around it the governments had joined the Indian Union, which is the state of the Hindus. These formed a blockade about Hyderabad State to force its Mohammedan government to join the Indian Union. This caused various shortages and much higher prices in the land, greatly affecting the mission work. But the government helped the missionaries to secure enough food for the schools. Then all bank exchange was frozen during the middle of July, 1948, and it became all the more diffi-

cult to obtain food; but God supplied in a marvelous way as for instance, missionaries could buy foods left from U. S. army supplies, and a shipment of flour was sent to the missionaries from America by the Mennonite Central Committee, which helped to augment the native food supply.

After a long period of attempts all negotiations failed to bring about a settlement between the Indian Union and Hyderabad State, and war was imminent. On September 10, 1948, all missionaries were ordered to leave the land, and most of them did get away. There was much unrest at places among natives, who were forming bands for self defense, but many bands were mostly robbers. The troops of the Indian Union moved into the Baptist Mission field which borders on our field. The clash came near the stations of Nalgonda and Suriapet, but none of the missionaries were harmed. Then very unexpectedly, after a few days of fighting, the Nizam's government yielded to demands, and quiet was restored. After three weeks the missionaries were able to return, and those that had stayed at their stations were unharmed. The mission work was allowed to continue as before.

Section II

RELIGIONS IN INDIA AND SOME EFFECTS

Religions in India

"Religion is any system of faith or worship" according to Webster. Therefore it is not synonymous with Christianity. India is a land of many faiths and creeds of both foreign and native origin. Among these are the religions of the Jews that entered soon after the dispersion, Mohammedanism, and various forms of Christianity which have been introduced, as well as many native faiths, of which Hinduism and Buddhism claim a great portion of the population.

Buddhism

Buddha, or the "Enlightened One," was a great Hindu thinker who left his life of luxury to withdraw and meditate. He spent many years about four miles from Benares, the holy city of the Hindus, and there developed a new religion bearing his name. He built a monastery which had no idols to worship, and today devout Buddhists still come to the old ruins to worship and to meditate upon the vanity of life. Since he recognized no god nor any divine help, but taught suppression of desires, his belief did not

appeal to the Hindu mind and Buddhism disappeared from the land of its birth. Buddhism in some form is still found in other Asiatic countries, as in China and Japan.

Guatama, to whom was given the title Buddha, lived about six hundred years before Christ and left a well-trained group of disciples that carried the new religion into other lands. But in India proper it was replaced by Hinduism.

Hinduism

Since Hinduism of the present day is extremely complicated and has undergone a very long period of development, it is probably not understood by the western mind. In general, students of comparative religion trace it through three stages: Vedaism, Brahmanism, and Hinduism. The old Aryans who invaded India had a religion which they expressed in their old sacred writings called Vedas and in time it became Brahmanism which introduced the priesthood and gave rise to the caste system. Modern Hinduism is said to be a blend of Brahmanism and the demon worship of the Dravidian tribes. In general the Hindus believe in a triad of gods, although the common lower class people may know nothing about it. Brahman, who is an impersonal spirit, therefore no person, is considered to be the creator of all things, not because he did anything, but he just meditated or thought it all into existence. Vishnu is worshipped as Rama and Kristna, and is to be the preserver of the universe. Siva is the destroyer of all things and therefore receives most attention, being worshipped in very many forms. As the Brahmans drew tribe after tribe of the Dravidians into the fold, they did not disturb the worship found in the various localities but connected the deities either as a brother or wife to some existing gods and thus married the two religions. However, Brahman priests do not officiate at much of the worshipping, especially not when the demon goddess requires a bloody sacrifice.

Although India already has millions of idols, the Hindu religion is constantly adding more, for the spirits of departed persons who were either very good or very bad must be worshipped. The picture on the next page is an example of recent idols that have been set up for worship at the Gadwal village about four miles from the mission station. This row of temples was built because of a certain woman who was considered very wicked, and she had wicked children who also demand worship. As a service to the idol, the temple has stripes of lime on the outside to indi-

cate that it is a place of worship. Today this family of gods now demand worship in addition to other existing deities of the village. The fiercer the gods or goddesses the more the people worship to satisfy them so they will leave them alone.



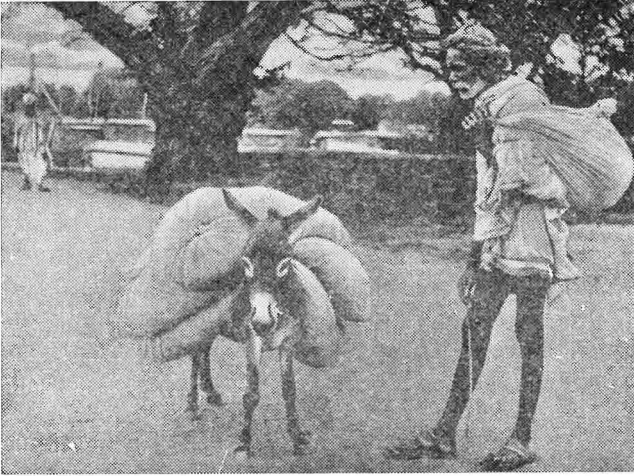
One of our missionaries said, "The Hindu has for his ideal a place (heaven) where he becomes non-existing, and he is only a part of that condition; therefore he is not an eternally existing person. He also is not responsible to any god or goddess for lying, cheating, stealing, jealousy, or immoral living; for his gods do all these things. Therefore, these things are not sin, for to the Hindu both good and evil are divine."

The Caste System of Hinduism

Vasco de Gama, the Portugese, used the term "caste," which he took from the Latin word "castus," meaning purity of breed, after he had observed the Hindu way of life. Thus the term has been adopted as the most appropriate name for the class system that is prevalent among all Hindus in India. No other civilization on earth has built up a religious social structure that compares to what we call caste in India. For twenty-five centuries the Hindu people have had every detail concerning occupation, kind of food, type of dress, mark or caste, home, and marriage decided for them by the rules of the caste to which they belong.

A Hindu may believe most anything and be either good or vile; as long as he breaks no rule of his caste he is in good standing. But if a man openly becomes a Christian the family is in great trouble, for no matter how much he is loved he must be disowned. If the family members allow him to stay and live as before, they too become outcasts and will not be permitted to draw water from the caste well nor will any other family give their children in marriage to them, and no other caste will work for them, and that leaves them helpless. Thus the Christian becomes an outcast and no Hindu will give him work such as he used to do, and

if he is married he loses his wife and children as well as his property if the family has any; especially among the high caste people. The poor untouchables, who are always outcasts in the sight of all other Hindus, have less to lose, but they too may be disowned; and yet the great body of believers comes from the lowest strata of Hindu life. Thus the caste system has been the greatest obstacle to the spread of Christianity among the Hindus.



The picture shows a laundry man delivering clothes. He did not choose this employment nor the way in which it is done, but inherited it. No other caste does this kind of work; therefore he and others of his caste do all the washing for the people of the village. He lives in a part of the village set aside for his caste and has nothing in common with other caste groups in a social way, for he must visit and eat with his own caste and marry one of his own caste.

Islam in India

Islam, or the faith of the followers of Mohammed, has been described in a book called "India, Its Life and Thought," written by John P. Jones. The first Arabian warriors came to India in 711 and continued to wage their holy wars until vast portions of that land were conquered and by force many people were made believers or were cruelly subjected. In the north Islam became more firmly established than in the south, yet during nearly twelve hundred years the masses of India did not accept the faith of Islam in spite of religious intolerance and cruelty.

In India, as in other lands, Islamism is practiced in various forms. Most beautiful mosques have been built in places such as Delhi where worship is practiced largely as prescribed in the Koran. But among the common masses many superstitions and ceremonies of the heathen about them have been added.

The cry, "One God, one Prophet, one Book," has not had an appeal to the Hindu mind, else all of the land would have become followers of Mohammed during the centuries. In India Islam has maintained the Unitarian position, and it denies the possibility of God taking on human form. Since the modern Hindu has created an excess of incarnations, Islam does not appeal to his taste.

As time passed the benumbing influence of Hinduism also entered the minds of the conquerors and the severity of the early leaders became compromising so that in places there was religious tolerance, and India has had illustrious Mohammedan lawgivers. In Hyderabad State the Mohammedan government became an example of fairness.

Some Comparisons Between Hindus and Mohammedans

In South India Hindus do not differ so much in color from the Mohammedans, but they do differ in their way of life and in their faith. There are exceptions to all rules everywhere and comparisons are only general.

The type and manner of clothing used distinguishes the Hindu from the Mohammedan. Each Hindu caste has its own typical costume and a caste mark for identification. Generally the Mohammedan wears a Sherwani, which is a flowing coat that comes down to his knees over tight fitted trousers that reach to his ankles. Hindu men wear short shirts and tie on long cloths called Panchas, which form a sort of loose skirt-like trousers. However, even today there are to be found Hindu princes in 600 states of India that wear the same type of dress as the Mohammedans, and they say it is a Royal Court garb worn by the heroes of Hindu literature.

The Mohammedan women wear long jackets over which they wrap a sari-like cloth. Since no man may see the face of a Mohammedan woman, she covers her face with a veil called a purdah. It has two small holes that fit over the eyes to enable the wearer to see. Some high caste Hindu women also observe purdah, but the masses have uncovered faces. They wear the colorful, world-famous garment called a sari, which is a piece of cloth about seven or more yards long. This is wrapped, folded, and tied over a little short-sleeved jacket and becomes an attractive ankle-length dress.

Religious difference are also rather evident to the student and the missionary in India. Both religions have written authorities on which are based the various practices and beliefs common to Hinduism and Mohammedanism. The Koran is the holy book of Islam or Mohammedanism, and the faithful claim that it is the last and only true revelation from God which had not been altered through translations and that it has caused idol-worshipping people to serve the only true and living God in every place that Islam has penetrated.

The Hindu believes the Vedas are the holy books; especially the Bhagavad Gita is considered the Bible of the Hindus. These books are filled with longer and shorter songs, and hymns and prayers that honor the gods in their battles with each other as well as their good and evil deeds. This literature had neither lifted any one of its followers nor developed a uniform idol worship.

Hindus observe caste, while among Mohammedans all are brothers regardless of occupation, race or color. The Hindu despises the use of the sword, while Mohammedans are great warriors and a war that spreads the religion is holy in their sight.

Islam recognizes the sinful nature of man and the necessity for a mediator between God and man, while the Hindu considers both good and evil as divine and therefore has no Biblical conception of sin. To the Hindu it is sin to break a law of caste or to kill a cow. High caste people have often told the missionaries to go to speak to the outcastes, who are sinners, since they do not keep all the rules of the caste people. It is not wrong to lie, cheat, steal, or live low, immoral lives so long as the Hindu is not caught, but to be proved guilty is a disgrace and shows that one has not been clever enough to get away undetected. This idea is so deeply rooted that it continues to come up among Christians, who also often seek to cover up evil rather than admit it as sin.

The Hindu considers the cow and all its so-called five products: milk, butter, buttermilk, urine, and dung, as holy. All are used in ceremonial cleansings for the forgiveness of certain sins of breaking caste rules. To be a cow-killer or a beef-eater are two awesome sins. The Mohammedans use beef for food; thus they insult the Hindu mind. And the noisy idol worship of the Hindus seems very sinful to the Mohammedan.

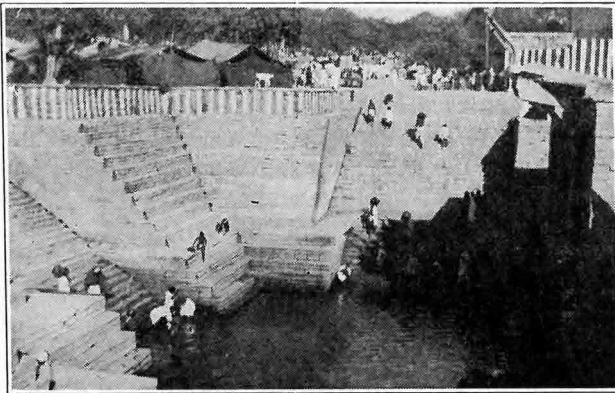
Islam respects Jesus Christ, says He is a great Prophet and calls Him "Ruh-Allah," which means the Spirit of God, but denies His Sonship. The Holy Trinity of the Christians suggests idol

worship to a Mohammedan, for he worships only God the Father, and Mohammed is his mediator. Many Hindus like the life and ideals of Christ and say He is Krishna, who is the incarnation of Vishnu, the preserver of the universe. But a suffering, dying God has no place in Hindu thought; therefore, Christ and Calvary are a stumbling block to both the Hindu and the Mohammedan.

The Importance of the Well in Hinduism

Among Hindus water is not polluted by being bathed in but by the presence of a lower caste member in its vicinity. Thus each caste has to have its own well or place from which the water for household use is taken. And only if a person draws the water and in kindness pours it into the vessel of another caste member, may the well serve both. When families become Christians they often suffer because they are forbidden to take water as before and must find their own source of water.

The picture shows a well that is considered sacred, and many pilgrims come there to bathe and to drink in order to cleanse themselves from sin. At certain seasons such wells are especially holy and great masses gather to plunge in for forgiveness of sin; hence the level of the water is raised, which is a sure sign of its sacredness.



The people are seen descending and ascending the steps of this sacred well. Many carry some of the holy water to some sick family member far away so that he may be healed and his sin forgiven. As perverted as the Hindu conception of sin may be, they still seek release and many of the devout make long pilgrim-

ages to the sacred wells and rivers of India to wash away their sins.

The Kristna River in Hinduism

The Kristna River, which flows through the Gadwal field only a few miles from the station, forms the boundary of a great part of our mission territory. During the rainy season it is very high and its roar can be heard day and night from the mission compound. This is the sacred stream of south India where Hindus go to bathe and drink for forgiveness of sin.



The picture shows Mrs. A. A. Unruh and her children standing near the water of the Kristna River. Near them is seen a woman

who came there to fill her water jar with the sacred water that she believes can heal the sick and cleanse from sin. She will be careful that the shadow of the foreigners does not touch her vessel, lest it become polluted. She may live many miles away and she must get it home unpolluted.

The Position India's Religions Give to Its Women

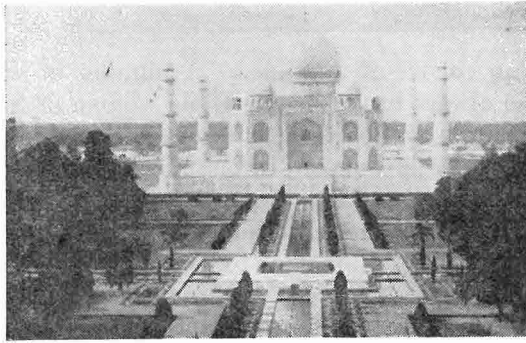
The more wealth a Mohammedan has, the more wives he will have. These wives live together in a house arranged for zenana living, or in apartments. Each wife cares for her children and entertains her husband when he comes to visit her. These women seldom get out of their houses, but live in strict seclusion.

When Mrs. J. H. Pankratz lived in India she had many Mohammedan neighbors and often she was called upon to enter those homes to care for some sick women or children. She invited a number of those women living in zenanas for a visit at her home. They were brought in a covered cart and she and another woman held sheets from the driveway to the door while those women, covered in their purdah dresses, walked into her missionary home. There the purdah was laid aside, and what a joy she saw when sisters and relatives greeted each other after long separations. How those women visited and enjoyed the luncheon she had prepared for them!

Forty million Mohammedan and high caste Hindu women are confined to zenanas without education or any contact with the beauties of nature. Lady missionaries who have done much zena-na work among women say they are mentally undeveloped but emotionally over stimulated, thus becoming fearfully passionate and jealous. The low caste and outcaste women must work hard, but they come out into the open air. They, too, are kept ignorant of everything else except properly serving their husbands.

In spite of all this, the most costly tomb ever erected to the memory of a woman is to be found in India. This picture is the Taj Mahal in the

city of Agra, north India. It is considered one of the greatest masterpieces of architecture in the world, and was built by the Mohammedan Mogul Shah Jahan two and a



half centuries ago in memory of his beloved wife, Muntaz-i-Mahal. It is a shrine of the queen and the emperor and is built in a very beautiful garden. This structure has grandeur, but is also of the most delicate architecture. It is estimated that it cost thirty million rupees to build it.

Since by Hindu law all girls must be married before puberty and the proper match must be found, there is deep concern in each family when a girl is born and the father worries as to how he will get her married in time to avoid the curse of the gods. Thus child marriage has become a common thing among Hindus. Whether the girl baby is married to a little boy or an old man, she becomes a widow if he dies, and since according to Hindu law a woman may have only one husband, she can never remarry. Thus there are thousands of child widows in India who are doomed by men to live a life of misery and shame. A girl widow is not wanted by her own parents, so she must go to the house of her mother-in-law to become her slave. Since a widow is the fault of the death of her husband, no one dares to be kind to her, her jewels are taken away, and her hair is shorn. She wears a white dress at all times. A widow who has sons receives more consid-



eration, but her life too is hard, especially if she be poor. The picture shows four generations of women from our mission field. All but the one in the dark dress are widows. Among Christians widows are not mistreated as in heathendom; yet it is very difficult for them to support themselves and re-

main chaste at all times. A number of widows of preachers and also others have become Bible women or have gone to work in the hospitals or homes at the mission stations and have found places of service in honor. In one mission of our field such women were helped by teaching them to make articles for selling, thus keeping them in sheltered supervision. It has often been disheartening to our missionaries to be able to do so little for India's widowhood.

No other religion on earth has written laws considered divine matter how devoid of good he may be and that the male rule the which demand that a wife must worship her husband as a god no females, never teaching them anything of the things he considers sacred in Hinduism. Thus heathenism had degraded its motherhood and home life. But the gospel of Jesus Christ has performed marvelous miracles in the lives of many women of India.

Section III

The People of India

The Different Peoples of India

The people who are considered natives of India are chiefly a combination of three great races: the Dravidian, or the ancient inhabitants of the land; the Aryan, or the people of Europe and west Asia; and the Mongolian, or the people of east Asia, of which the Chinese are a type. The Aryan infusion is more evident in the north and the west, becomes less toward the south, and seems to be missing except in the upper classes in the far south. The people in the south are brown, those in the north fairer, like other white men, and those toward the northeast resemble the yellow

race. The distribution of Dravidian stock seems to indicate that they once inhabited the land until the Aryans drove them back to the south. Since 1000 A. D., Moslems have invaded the land, thus leaving an Arab and Persian infusion, which is still preserved in the aristocratic families, but quite lost in the masses of the Mohammedans.

The Languages of the Hyderabad State

In all India there are said to be 185 languages containing hundreds of dialects, of which four important groups are found in Hyderabad State. They are Urdu (spoken by the Mohammedans), Telugu, Marati, and Canares (Dravidian tongues). The Urdu, used by 1,290,866 people, is said to be a combination of Arabic and Persian words grafted on a base of Western Hindi, which is written in Arabic characters. This language is used or understood by all Mohammedans in India and came to Hyderabad State with the conquering Moslem kings. Since the land has been ruled by Mohammedans, the Urdu has been the official language of Hyderabad State.

Our missionaries work among the Telugu people. Telugu is one of the important Dravidian tongues, with a well-developed spoken and written language. It is used by 6,015,174 people, while Marati and Canares are spoken by 3,296,858 people respectively in Hyderabad State.

Our missionaries must learn Telugu which is a difficult language, written and read by means of characters. The characters are syllables, for one part represents the consonant and the other the vowel sound. This language has thirty-five consonants or sounds something like our "b," "d," "k," etc., and thirteen vowel sounds or sounds similar to our "a," "e," "i," "o," "u," which, when combined, form over two hundred characters. Words are formed by putting the characters together. The missionaries find it more difficult to learn to make the sounds of those strange words and to get the sentence structure than to recognize the characters. Telugu is rich in expression, soft and melodic, and a speaking knowledge of another language beside the English, such as German, helps much in the pronunciation of it.

Village Life Among the Telugus

The farmers of India and their hired help do not live on the land they cultivate but in villages from where they go out to cul-

tivate, plant, and harvest. Oxen and man power is used with crude tools to work the land. On our mission field much of the soil is very poor, especially in the Devarakonda area. The population is increasing, but the food supply of the land does not increase production because it lacks proper cultivation and fertilizers. If the rains come in time, two crops are raised in one year. These may be rice, grains similar to our kaffir corn and millet, peanuts, castor beans, and feed crops for the cattle.

Every village is planned so that there is a pallem; that is, a section for each caste division. At various places there are temples where the caste people worship. If the village has any Mohammedans, they have their separate quarters, where the majority of the men keep little shops. They know no more about keeping the flies away than the Hindus do, nor do they have any modern sanitation program. They may have a mosque where every Friday the faithful, who are always men, gather to repeat Arabic prayers. The women are kept in strict purdah (seclusion) and very many of them are ailing, especially the little girls, who do not get enough fresh air. The pallem of the pariah or outcastes is usually removed from the rest of the village and often is situated near the cesspools, where piles of manure are rotting and the excreta of man and beast draw huge swarms of flies. There are located the huts of the poorest of the poor. They are divided into two sections: the Madigas or the leather workers who make sandals (soles with a strap device to hold them on), and the Malas who weave a coarse type of cloth.

In the pariah pallem the mud huts with their grass roofs are very small and close together with but one door and no windows; however, each one of them has a niche in the wall for the gods of the house. During the rainy season food is cooked over a few stones on the dirt floor, and since there is no chimney the smoke from the fire finds its way through the roof or go out through the door. Many of the depressed classes never have all of the boiled grain and curry they would like to eat; therefore, they resort to anything they can find, such as weeds or carrion (especially the flesh of cattle that die in the fields), which is very repulsive and sinful to the caste people.

About ten o'clock each morning the pariah mother takes her baby on her hip and a pan of food on her head and goes to join her husband and sons in the field. There humped oxen draw a light plow that scratches about three inches into the ground. A wooden harrow is used to smooth the surface and a home-made

drill to plant the seeds. At harvest time the sickle cuts the crops and they are threshed by a flail or trodden out by oxen, after which the women gather and fan the grain.

While the Sudras (farmers) are far above the pariahs, many are still very poor; for the farms are very small and much of the land is poor. Even though two crops can be raised in one year, many farmers still find it hard to pay about five per cent taxes or one-half the crop for rent if the family owns land. Then many pay thirty per cent interest on the inevitable wedding or the oxen that must be replaced. Thus the Sudras are driven to find a way to keep living as caste demands, so all there is left to do is to exploit the outcaste and get as much work out of him for as little pay as possible. Therefore, indescribable poverty, filth, stench, sin and vice prevail in the outcaste pallem.

To these outcaste pallems our missionaries go to visit the people and give them the Gospel. Most of the Christians on the field come from the poorest of the poor in India. After an outcaste is saved he no longer spends the last bit of his money for palm wine or other sinful pleasures, nor does he give it for idol festivals, so his economic condition generally improves. This causes grief to the exploiting farmer, which leads to hatred and is often at the root of the persecutions and boycotts that are inflicted upon Christians by their masters. But the simple faith of many a Christian and his willingness to suffer has made an impression upon the farmers. Much as these believers still need to grow in virtue, they are a marvel of the grace of God and a testimony to the power of the blood of Jesus Christ that has transformed their entire lives.

Death Among Hindu Telugus

In India funerals are generally conducted on the same day a person dies. The manner of burial depends on the caste to which the Hindu belonged. In general the caste people burn their dead on a pyre of wood, but some low castes and the outcastes make shallow graves for burial.

When a heathen woman dies before her husband does, she is considered a worthy person and this is indicated at the funeral, but if her husband precedes her in death she is considered cursed by the gods, especially if she has no sons. By Hindu law, only a son can perform the rites for the departed parent to insure for him a state of non-existence and deliver him from a rebirth. A son must perform these ceremonies at the funeral, whether at

the burning ghat or at the grave. No matter whether the family be rich or poor, the sorrow and hopelessness of Hindus at the time of death is most tragic.

Mr. and Mrs. P. V. Balzer watched a funeral and heard the mourners as they left the place where the body had been burned. In their sad lament again and again they were heard to say, "Loved one, why did you leave us? Where did you go? Why did you not tell us where you went?"

Mr. and Mrs. J. J. Dick witnessed a funeral procession of a group that carried a body on a bar made of sticks tied together. When the desired spot was reached they stopped to dig a shallow grave and in doing so they unearthed a skull of a relative. Their leader asked Rev. Dick to read what God had written about it, so he gave a gospel message at a heathen funeral. The bar on which the body is carried is left beside the grave and no one touches it unless it be Christians who are in need of firewood.

Death Among Christian Telugus

Funerals among Christians at the stations were first conducted by the missionaries but now native workers perform this service for believers, even in the village churches.

Our mission stations have graveyards. But most Christians are too poor to buy a coffin, so the corpse is wrapped in a mat and placed in a small space made at the bottom of the grave, which is covered with boards that rest on protrusions of earth left for that purpose. There is great sorrow among the Christians when death enters a home, but they mourn in hope for they have the assurance of meeting their loved ones in glory.

Weddings Among Hindu Telugus

Among Hindus as well as Mohammedans a bride has nothing to say as to whose wife she will become. Even the groom has no choice, but marries the one considered proper and on the day found lucky by the priest. A marriage arrangement is considered as business and not an affair of sentiment. The first question asked is whether the two are of the same caste and if they have proper family ties. The matches considered most suitable are the children of a brother and a sister. Other proper matches are daughters of the groom's father's aunts or his mother's uncles or the child of his own sister. But daughters of his father's brothers and of his mother's sisters are considered as improper as his

own sister. Only in rare cases is a marriage with remote blood relationship considered proper.

The next thing to be considered is the bride's dowry, which is the gift from her parents. The amount given depends upon the standing of the groom's family, his education and his prospects in life. After much bickering, especially among families of wealth, the marriage contract is made and sealed with the required religious ceremony. After that the parents must guard the bride until she reaches puberty when the final rites are performed and the girl goes to live with the family of the groom, no matter if he be another child, a young man, middle-aged, or old. In provinces that were under British control it was illegal for boys below the age of sixteen and girls below the age of fourteen to live together as man and wife, but in Hyderabad State this was never in effect.

Hindu law demands that a man have a legitimate son to perform his funeral rites; hence all men must marry. But since weddings are expensive for both the groom's and the bride's parents, many men are not married until they are thirty and there are no unmarried girls near that age so they are joined to little girls less than nine years old. Even among outcastes the wedding is expensive and when there is not enough money to carry out the plans considered proper, it must be borrowed. This is one cause for indebtedness that has led many an outcaste to become a slave to some money lord. Because of the expense involved, the fear of not finding a proper match in time and the trouble of rearing and feeding a child for another family, there is real distress when a girls instead of a boy is born into a Hindu family.

Weddings Among Christian Telugus

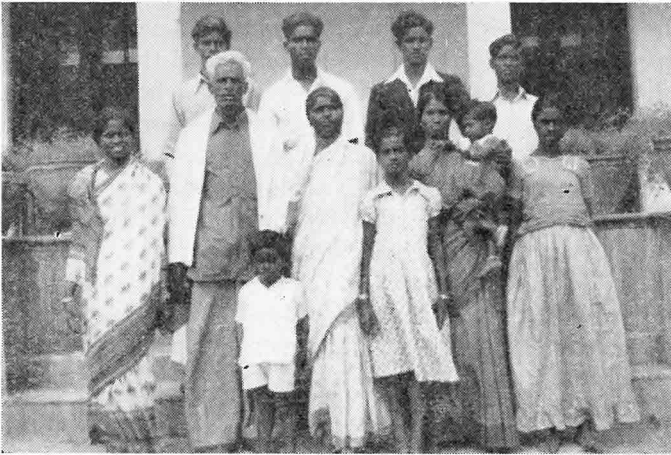
There is much trouble in families over the marriage of the children when only the father is a Christian. Much instruction must be given to Christians coming from heathendom. And it is hard for some of them to see that they should not give their daughters in mar-



riage when they are little girls and that they should take only Christians for the wives of their sons. The village preacher is consulted to help arrange engagements, and he tries to keep the young Christian men in the church.

The picture on the previous page is one taken on the wedding day of two teachers from one of our mission schools. The garlands about their necks show that they are the persons of honor on that day. They had a Christian wedding and no days of heathen feasting with its noisy music. The bride wears a tale (locket-like wedding symbol) about her neck and bangles (glass rings) on her arms to indicate that she is now a married woman. The great need of the Telugu church is more trained girls who will make Christian homes where children can grow up in social and mental purity.

The Telugu Christian Family



This picture shows a family of Christian workers from our field. The members, except the smaller children, wear the clothing of the land. Since among educated men there is the tendency to wear European dress, the missionaries stress that the native workers continue to wear clothes like those of the common people. Because the caste feeling is so deeply rooted, the missionaries want no preacher caste to develop. In heathendom this mother would have had great sorrow in seeing her girls married and having only one son left to carry on the house name.

The Telugu language, rich as it is, has no word for home but only for house. In heathendom there is no home life of love, re-

spect, purity and innocence among children as we know it in Christian lands. The family wears the house name, and since many Hindu names have bad meanings, many Christians write only the initial and the given name, as K. Jacob.

In heathendom women serve the meals to the men and then eat later; many Christians also continue the practice, but some eat together as a family. Our missionaries have baptized many more men and boys than women and girls. In heathendom there are no young grown girls, for they are all married; and the mothers cling to their old religion, fear the wrath of the gods, and are hard to win. A Christian man whose wife is still unsaved has many troubles, for very often his wife will not work if he no longer uses force, and his son will marry a heathen girl unless he prevents it. Hence the missionaries stress that Christian men win their wives for Christ so their families can learn to follow Christian ideals of home life.

PART II

A BRIEF STUDY OF CHRISTIANITY IN INDIA

Early Christianity

To the southern part of the Deccan came the first knowledge of Jesus Christ. There the Syrian Church began to gather converts not later than three hundred years after Christ. In the State of Travancore is an ancient church which is called the "Thomasian Apostolic Church." According to tradition this church was founded by the Apostle Thomas. The Roman Catholic Church believes this to be true, but modern historians deny its apostolic origin. About four hundred years ago the Church of Rome worked hard to absorb the Syrian group in India and succeeded in subjecting about half of their number. The rest of the ancient Syrian Church came to new life a century ago through the work of the Church Missionary Society of England. Even though the Syrian Church is at least seventeen hundred years old, it had only 300,000 members in 1908, while the Roman Catholic Church that has been in India some six centuries claimed 1,500,000 followers. Neither of these churches gave the Bible to the people, but offered rituals and ceremonies in its place.

Later Christianity

The first Protestant missionary to India was Ziegenbalg, who came there in 1706. He began in the right way, for he learned the

language of the people and was the first to translate the Bible into one of the tongues of South India. He had served only thirteen years when he died, but he left a Bible; and the great missionary program for India was begun. On July 9, 1906, the Protestant Christians of India celebrated the bicentennial of the coming of India's first two missionaries, Ziegenbalg and Plutschow, who introduced Bible Christianity.

It seems that after two hundred years of mission work in India there should be more Christians. But the Gospel was slow to take root, the work began in a very small way, and it took much time until the Bible was translated into all the important tongues in India. The ingathering of Christians has come during the later decades and in a number of places great revivals have taken place, three of these being in the Deccan. Two were in the extreme south in Travancore and Tinnevely and the other was in the Telugu country north of Madras. Then two more important movements occurred, one in the Central Provinces at Chota Nagpur where some 80,000 became Christians in a short time, and another in North India at Rohilkhand where the church grew from 20,000 to 90,000 in ten years. Missionaries recognize the dangers connected with mass movements; yet they seem to be the only hope for reaching India's caste-bound people in great numbers.

Great men of God have served India during the last two hundred years. Among the outstanding is William Carey, who landed in 1793, was granted forty-one years of service, and did great things because he expected great things from God. He was a great language and Bible student, published grammars in the Sanskrit, Bangali, Marathi, Telugu and Sikh languages, and translated Scriptures into thirty-five languages and dialects. Adoniram Judson left America in 1812 and is known as the apostle to Burma. His services directed the American Christians toward India and caused the opening of many fields in India by the major denominations.

Protestant missionaries observe comity, that is, they consider each others rights and boundary lines. There is a much greater unity between missionaries and Christians of the various denominations than in the homeland.

In spite of the fact that there are many missionaries working toward one goal in India the native church also begins to share in the evangelization of its people through various ways on the fields. There are still great unoccupied areas, especially in western India. In some sections there are two million people to one missionary.

How shall these ever hear about Jesus Christ, the Saviour of the world?

The conquest of the cross of Jesus Christ is moving forward and its influence is felt in India in spite of the fact that comparatively few have openly accepted Christianity. But the Christian revival spirit also has its counterpart in non-Christian movements which seek to adapt Hinduism to modern conditions or to bring about a compromise by combining Christian truth and Hindu tradition. Social reforms are advocated and institutions have been organized that show an appreciation for Christian methods and principles as well as a recognition that Christianity is a powerful foe to heathendom. Although anti-Christian in nature, they still serve to shake the faith in idol worship.

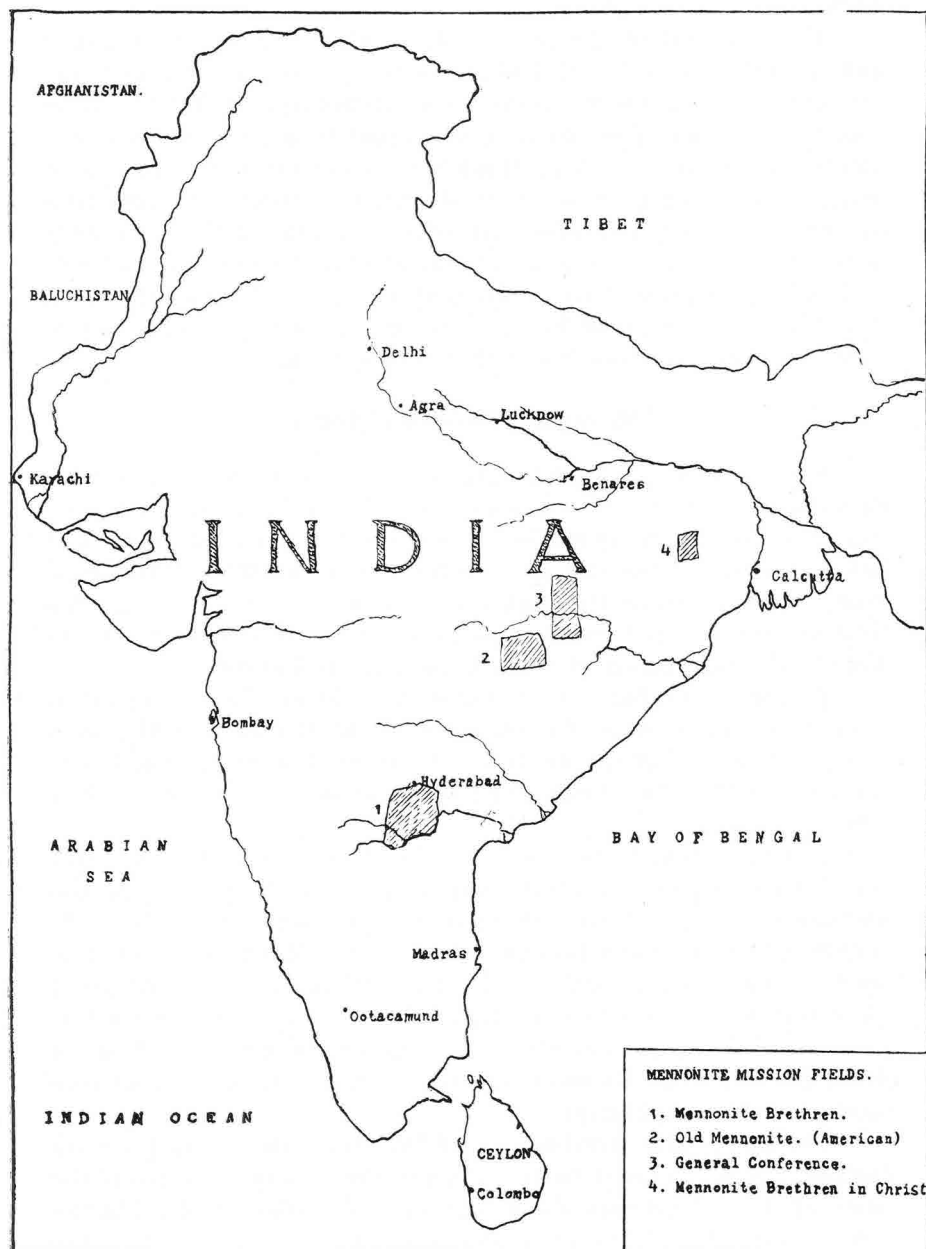
Mennonite Mission in India

Four different American Mennonite groups do mission work in India. From the map prepared by Rev. J. H. Lohrenz, we see that the Mennonite Brethren Mission is the farthest south and lies just south of the city of Hyderabad, the capital of Hyderabad State. Just north of Hyderabad city, which is the seat of the native government, is Secunderabad, the seat of the English government. The population of these twin cities is 700,000.

To reach our field, missionaries land either at the island of Ceylon and proceed to the mainland or at Bombay on the west coast of India. From both places there is railroad connection to the twin cities. Our work began by sending out missionaries in 1899.

The next field to the north is the American Mennonite Mission, which was opened at Dhamtari, south of Raipur, by the Old Mennonite group. Jacob Andrews Ressler began work in 1899, shortly after the great famine in India when Mennonites began to send relief to the starving people. In 1900 the General Conference Mennonites opened a field south of Bilaspur, also in the Central Provinces. P. A. Penner started a station and also a leper home in Champa, and J. Kroeker opened a station at Janjgir in connection with an orphanage.

The Mennonite Brethren in Christ group also opened a work farther north and east in the Bengal Presidency. Through the work of J. A. Huffman, Bible teacher and author, many Mennonites have heard of the Mennonite Brethren in Christ, who since November, 1948, are called the United Missionary Church. This group began mission work in India in 1925 in the Bihar Province



just over the border from Bengal. The missionaries, Mr. and Mrs. W. E. Wood and Miss Fannie Owen, opened a station at Rangadih, which is about two hundred miles west of Calcutta in East India.

Missions in Hyderabad State

"Lotus Land," a 1945 report on the church in the Nizam's dominions, listed and briefly described the missions in the state. It says the first form of Christianity to enter was in 1535 when Father Louis, a Franciscan priest of the Roman Catholic Church, began to gather converts for the Church of Rome.

The first Protestant mission in Hyderabad State was opened among Marathi people in 1860 by the Church Missionary Society. The Methodist Episcopal Church began work in 1873 among Europeans and Anglo-Indians and has since expanded to include Telugus, Kanares, Marathi, Urdu and English. The American Baptist Telugu Mission opened work in 1836 and expanded its field into Hyderabad State in 1875. The Wesleyan Methodist Church began work in 1879 and serves mostly Telugus. The American Mennonite Brethren work started in 1899, and continues only among Telugus. The Telugu Village Mission is an independent mission which began in 1921. The India Mission is an undenominational society which is supported by churches in Britain and America. It has taken over the Bhangir American Baptist field. Some work has also been begun in the State by the Assemblies of God.

The Christians in Hyderabad State are in three language areas: the Telugu, Marathis and Kanarese. Although by 1945 there were 216,000 Christians in the state, they still formed only one-third of one per cent of ten million Hindus, two million Mohammedans and three million untouchables (Hindu outcastes). Of all these Christians, 132,000 are Telugus from the Mala and Madiga outcaste groups, with a few from other caste Hindus.

The oldest mission school, at Secunderabad, was opened in 1850. The various missions have schools, a number of schools of higher learning as well as those which give nurse's training. To-day ten of every one hundred outcastes who have become Christians can read. This is twice as many as of the farmer caste, who are masters of the outcastes. To give the Word of God to the ninety per cent of the Christians who cannot read is the great concern of the missions. Thus, for the adults who want to learn to read, night schools are open in many villages. Among the Telu-

gus the new method of Dr. Laubach is used to teach reading in a very short time.

The writers of "Lotus Land" say that Christian womanhood is the greatest force for advancement in India. When the church began work in Hyderabad State, ninety-nine out of a hundred women could neither read nor write. Today it is ninety-seven out of a hundred who are illiterate, and the Christians are far ahead of the Hindu and Moslem women. In seven places there are boarding schools for girls. In one of these one thousand students are enrolled. One of these schools prepares its students for the Cambridge examinations and another gives teacher training to girls.

India has one nurse to 80,000 people; ninety per cent of these are Christians and eighty per cent have been trained in mission hospitals. In 1945 there were twenty-six mission hospitals and nineteen mission dispensaries in Hyderabad. At Dichpali there is a leprosy hospital where many find healing if they can be reached for treatment in time. When disease comes to Christians they no longer go to worship some goddess or apply hot irons to drive out the demon, but come to the missions for help, and Yesu Swami, the Lord Jesus, is worshipped.

Spreading Christian literature is another important phase of mission work. At Secunderabad there is a Bible House which is a branch of the British and Foreign Bible Society. The most progressive effort is possibly the Joint Telugu Literature Committee of the Andra and Hyderabad State Christian Councils that works on the revision of the Telugu Bible and publishes Telugu hymn books and other Christian music.

The Telugu Mission in India

In various reports to the "Zionsbote" J. H. Voth has told of the beginning of mission work among the Telugus of India. Samuel S. Day came from America to become the first missionary to the Telugus in India and opened a field for the American Baptist Mission. The beginning years were very hard and fruitless, but the Bible had been translated. Then God answered prayer and prepared the hearts of some natives to receive and then proclaim the Gospel among the Telugus. Of one of these early Telugu Christian workers we are told by the Bishop of Madras. Venkayya was a Telugu Mala outcaste who could neither read nor write, but somehow he lost faith in his idols and began to pray,

"God, teach me who You are and how I can find You." One day on the banks of the Kristna River he heard of a missionary, so he went to find him and heard the Gospel and accepted Christ. As soon as he was saved he was concerned about others and asked the missionary to come to his village and within a month he and sixty others were baptized. He became an ardent evangelist and thus began the mass movement among the Malas in the Telugu country. This revival spread north from Madras and in 1868 Missionary J. E. Clough, who has been called the "Apostle to the Telugus," with his helpers baptized 2,222 souls in one day and in a short time there were 10,000 Christians. In 1936 the Baptist Mission observed the centennial of the work among the Telugus. There were 112,000 Christians on the field.

But not until 1875 was the Baptist field extended to reach Telugus in Hyderabad State. The revival which had begun at Ongole spread northward to the district just south of the Kristna River. W. Jacob, a Madiga outcaste, became a Christian and received a burden for his relatives across the river in the Deverakonda district. He went to them and to his great joy found people willing to forsake their idols. One day he and a group of Madigas went to see Abraham Friesen at Nogonda, and as a result he became the evangelist to that part of Deverakonda. He served faithfully until he died of heart failure while at a workers' conference at Nogonda. The simple testimony of W. Jacob has led many souls to accept the Gospel of Jesus Christ and helped to bring about a revival spirit in the field which, says J. H. Voth, has continued through all the years of his service in India.

The early revivals among the Telugus were chiefly among the Mala and Madiga outcastes, but in the ten years following 1926 there were 320,341 Telugus baptized and of these 5,957 were of the Sudra caste that had been added in the last two of those years. Thus a movement has begun among the caste people. Let us pray that it will soon reach also the highest castes and make them willing to accept Jesus Christ openly. After the Telugu Church has a good share of members from the upper classes in Hinduism, it will become a still greater testimony and a more powerful weapon against heathendom.

The mission work on our field is comparatively young; yet in a few places there are moments among Sudra groups. This is a challenge to pray that the Holy Spirit will prepare hearts and make them willing to leave all to follow the Lord Jesus Christ and serve Him to win the multitudes of lost souls on our field.

Organizations of Protestant Christianity in India

In order to evangelize India sooner and more efficiently, Protestant missions began to work together and also met to decide issues in common to all for the good of all concerned. Missionaries still observe comity and do not carry on mission work in the field of another mission unless invited to do so. Early movements toward union among all Protestants were sound, but modernism and the social gospel has also penetrated India.

As the native church grew, missionaries helped the Christians of India to organize into conferences on the mission fields, in language areas and finally also on a national scale. For example, the Andra Christian Council serves all Protestants working among Telugu speaking people. Years ago a program for all India was formed and was called the National Christian Missionary Society of India. In recent years the World Council of Churches has also been able to establish its arm of International Missionary Council in India. Thus the welfare of all Protestants is placed into the hands of a few men who speak for all to bring about pressure on government groups to decide issues. May God raise up true and faithful native Christians who will act wisely and seek to do the will of the Lord Jesus Christ at all times.

During the years of the past India's missions have enjoyed much liberty under English control, but a new day has come to the church of India. May she learn in time to train native leaders while the missionaries can help. The Lord is building His church also in India and He will keep the doors open as long as it is necessary and also close them at the proper time to set the native church on its own feet to evangelize its yet unreached millions.

PART III

THE AMERICAN MENNONITE BRETHREN MISSIONARIES

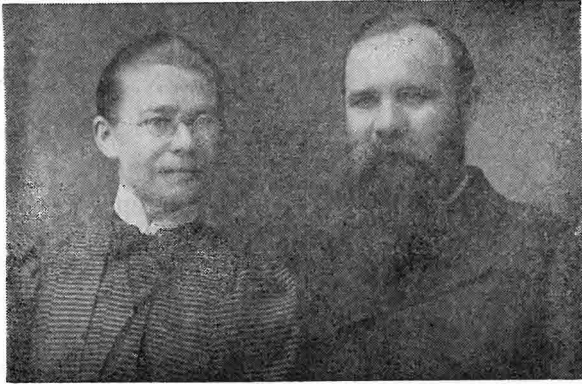
Section I

Our Missionaries to the Telugus

Rev. and Mrs. Abraham Friesen

Abraham and Maria Friesen from the Molotschna Colony in Russia were the first Mennonite Brethren members to offer their services as missionaries to India. They had studied in the Bap-

tist Theological Seminary in Hamburg, Germany, where they came into contact with the American Baptist Missionary Union. Since it was impossible for the Russian Brethren to open a mission field under existing



laws, Mr. and Mrs. Friesen went in October, 1890, to the American Baptist field in India where they opened the Nalgonda station.

When they left the station for the first time to go for a furlough to Russia in 1897, they left seven hundred Christians on the field. After a rest in Russia they came to America and visited many of the churches here. When they returned to India in 1899, our first American Mennonite Brethren missionaries went with them.

Other Mennonite Brethren from Russia

Since the Mennonite Brethren of Russia could have no field of their own, they made an agreement to send missionaries and support the work of evangelization if the Baptists furnished the buildings and cared for the work among the children and the sick. Thus a group came to India from Russia. A. J. and Katharina Huebert arrived in 1898 to open Suriapett station, a part of the Nalgonda field. They had a long life of service and made India their home and where they retired into the hills. Heinrich and Anna Unruh arrived in 1899 to begin work in the Bhonagir field but since they could gain no foothold there, they bought land for a station at Jangoon. While they waited for the sanction they lived in Secunderabad where they welcomed and assisted Mr. and Mrs. J. H. Pankratz in 1902. Rev. Unruh died at an early age, and the family returned to Russia. Among others who joined the group are Mr. and Mrs. Cornelius Unruh, Mr. and Mrs. Johann G. Wiens, and Mr. and Mrs. Heinrichs. When the First World War broke out in 1914 and the missionaries were cut off from Russia,

the American Baptists took over their support. Some of them have since found homes in America.

Rev. and Mrs. N. N. Hiebert



Nikolai N. and Susie Wiebe-

Hiebert from Mountain Lake, Minnesota, were asked by the Conference of 1898 to open a mission field. They were the first from the American Mennonite Brethren to be sent to India. They left in company with Miss Elizabeth Neufeld and Mr. and Mrs. Abraham Friesen, who returned from a furlough in America in 1899. Since there was no

field to which to go, they went to Nalgonda where they studied language until they went to the hills. Later they moved to a rented place in Hughestown where they suffered the loss of one of the twin girls born to them, as well as much other illness. Rev. Hiebert looked for a place to open a station. He contacted various Baptist missionaries. E. Chute from the Mahbubnagar field offered a part of his large field to Rev. Hiebert to begin a mission for our Conference, but he became too ill and had to return to America, so the field was not opened until later. Mr. and Mrs. Hiebert have served in a number of churches at home. Rev. Hiebert was a member of the Board of Foreign Missions from 1902 to 1936 with only a short intermission. Since 1948 they are retired and living in Hillsboro, Kansas.



Sister Elizabeth S. Neufeld

Sister Elizabeth S. Neufeld (later Mrs. Peter Wall, then Mrs. C. A. Wichert), daughter of Mr. and Mrs. P. Neufeld, came from Russia with her parents

to Hillsboro, Kansas. She was the first single sister to be sent to India by the Conference and she left together with Rev. and Mrs. A. Friesen in 1899. When Rev. and Mrs. N. N. Hiebert returned, Sister Neufeld stayed and worked in the school at Nalgonda until the Mulkapett station was opened. She came to our new field and there opened the first mission school in 1903. After seven years in India she came home. Her health did not permit her to return to the work and the field she loved. After she was married both she and her husband served by doing city mission work in Los Angeles, California, for twenty years. Mrs. Wall continued to serve in the City Terrace Mission Chapel during 1948 and visited many Jews in their homes. Although advanced in age, she was still as active as her strength and means permitted.

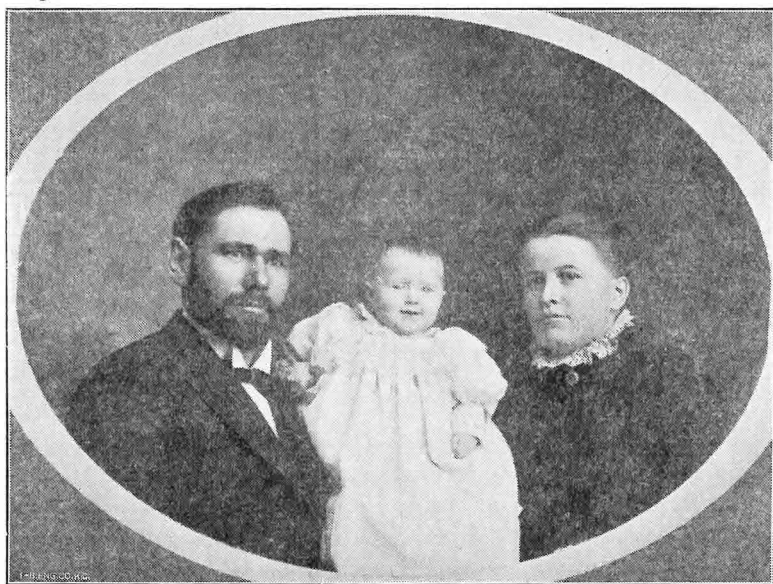


Sister Anna Suderman

Sister Anna Suderman (Mrs. D. F. Bergthold), a daughter of Mr. and Mrs. Gerhard Suderman, received her training at Berne, Indiana, in the mission of J. A. Sprunger. She was the first of the American Mennonite Brethren to go to the mission work in India. She accompanied her friend, Miss Carry Peter, in 1898, and studied the Gujratati language in the north. The Conference of 1899 accepted Sister Anna Suderman as our worker among women in India. She then joined our missionaries in the south, learned the Telugu language, and worked on the Baptist field until the Mulkapett station was ready. There she began our first medical mission work in 1903 and visited among the women, bringing the Gospel to them. In the year of 1911 when plague and pest swept away thousands in Hyderabad City and its surrounding villages, Sister Suderman was out daily working with people afflicted with the dread diseases, but God protected her and the rest of our workers. Later she went to serve at Nargarkurnool as the help-mate of D. F. Bergthold where she served for a long time until she returned to America in 1946 to retire.

Rev. and Mrs. J. H. Pankratz

John H. and Maria Harms-Pankratz were asked by the Conference of 1901 to go to India to join the Sisters left alone there after the return of Mr. and Mrs. N. N. Hiebert. They left their home in Buhler, Kansas, in June, 1902, with their little daughter, Rubina. After visiting a number of churches in Poland and in South Russia, they arrived in India in October. They were met at Wadi, a station where they had to change trains, by the Sisters Suderman and Neufeld and together they traveled to Secunderabad. There they found a warm welcome in the home of Mr. and



Mrs. H. Unruh. Soon they rented a place in Secunderabad where they studied the Telugu language and began to look for a permanent location. They prayed much that God should direct them in the choice of a field. After it was clear that they should stay in the Telugu country they asked for a station and great was their joy when they moved into the Mulkapett Mission on Thanksgiving Day, 1903.

At Mulkapett they had the joy of organizing the first Telugu M. B. Church on our field, receiving all the early missionaries who came to join them, and seeing many souls saved and the field expand. Severe trials came to them also. How Mrs. Pankratz prayed and worked when both Rev. Pankratz and Rubina became ill with

cholera, from which few recover. Another great sorrow came near the end of the first term when they saw it was best to sell the station to avoid trouble that would hinder the mission work.

In their second term they opened the Hughestown Station in 1914. Thankful as they were for another mission home, they soon discovered that that section of Hyderabad was heavily infested with malaria mosquitoes. They and the Sisters K. L. Schellenberg and Anna Hanneman as well as the boarding school children and the native workers suffered much from this disease. So again they prayed the Lord to open another place to serve in the field. At last a place could be bought at Shamshabad, but it took time for the government sanction to come so the land could be used for missionary purposes, so they worked on until the end of the second term. Then in March, 1919, just a month before their furlough was due, they received the sanction for the land, but it took another year before the building permit was granted.

For the second term of service Rev. and Mrs. Pankratz left their oldest children in America. What a happy reunion it was when they returned for their furlough, which they spent with the family.



The picture shows the family as they returned to India for the third term. The oldest daughter, Rubina, had been married and did not go with them; the other children are John, Ernest, Linda, and Waldo, the youngest. During this term they moved the work from Hughestown to Shamshabad. The building program was well on the way when it became necessary to leave the station in 1926 because of ill health of Mrs. Pankratz.

They served at home in various ways and again heard the call to India in 1938. Leaving their home in Buhler, Kansas, they went to re-open the Hughestown station which had become healthful after the swamps had been drained. They gathered the scattered Christians who had come to the city for work, and opened a school for the children. When the twenty-fifth Telugu convention met at Hughestown, it was their joy to entertain the missionaries in their home. Later Mrs. Pankratz became ill with an acute liver attack and lingered ten months before going to her heavenly reward on January 25, 1941. Rev. Pankratz returned to America that summer and made his home with his daughter Linda in California until his death on July 19, 1952.

Rev. and Mrs. D. F. Bergthold



The Conference of 1901 asked D. F. Bergthold to prepare to go to India. In July, 1904, Daniel F. and Tina Mandtler Bergthold sailed to India with their infant daughter Viola. They were received by Mr.

and Mrs. J. H. Pankratz at Mulkapett where they began their language study. In November they went along with Mr. and Mrs. Pankratz on tour through the field and while out in the villages Mrs. Bergthold became very ill. They hurried along as fast as possible with the ox cart to find help at Suriapet, a Baptist station where Mr. and Mrs. A. J. Huebert were stationed. To the dismay of all, she broke out with smallpox and suffered much before she went to be with the Lord on November 20, 1904. She was the first of our missionaries in India to be called home. She was buried at Suriapet. She left her mourning husband and little daughter Viola to serve in India without her.

D. F. Bergthold later found a helpmate in Sister Anna Epp, who had come to serve on the Baptist field of the Mennonite Brethren in Russia. Together they did the pioneer work at the Nagar-

kurnool station. The children in the picture are Viola and Lydia in the back and Bertha and Martha in the front. In 1912 Mr. and Mrs. Bergthold took a furlough to Russia and America, visiting their families and various churches.



The family returned to Nagarkurnool, served as before, and looked forward to a long and happy term, but suddenly on September 5, 1915, they were again deprived of a mother. Mr. and Mrs. Pankratz were the first missionaries to arrive, but swollen streams had delayed them, so they found the dear one already laid to rest at the Nagarkurnool station.



D. F. and Anna Suderman-Bergthold have had a long life of service together at the Nagarkurnool station. They have spent but short periods at home for rest. The picture shows Mr. and Mrs. Bergthold and family before they returned to India for the

third term. The two older daughters, left to right, Viola and Lydia, remained in America to go to school. The others are Martha, Samuel, Bertha, and Henry.

Their fourth term was broken into by rest periods which were necessary because of Rev. Bergthold's ill health. However, they were permitted to return for five more years of service during the Second World War, when they had the privilege of having their daughter Viola, Mrs. J. A. Wiebe, and family on the field with them. This was a great joy and comfort to both parents and children. Mr. and Mrs. Bergthold returned to the homeland in March, 1946, and after teaching missions for one semester in Tabor College and visiting among the churches, they retired in Alhambra, California. Brother Bergthold passed away to be with the Lord suddenly at his home on October 25, 1948, while visiting with his son-in-law, J. A. Wiebe.

Sister Katharina L. Schellenberg



Sister Katharina L. Schellenberg, M. D., daughter of Elder Abraham Schellenberg, of the Ebenezer Church of Buhler, Kansas, served in the orphanage at Berne, Indiana, took nurse's training, and became the first supervisor of the hospital at Goessel, Kansas. When she was asked to take up missionary service in India, she was led first to complete a medical course in Kansas City. After a brief practice in Buhler, Kansas, she went to India in 1907 as our first missionary doctor.

After her language study, she served at Nagarkurnool with Mr. and Mrs. Bergthold for some time and then at Hughestown. In 1920 she helped to move the work to Shamshabad. She took only two furloughs during her nearly thirty-eight years of service for India. The last time she came home with her companion, Anna Hanneman. In 1926 both of them returned to their work at Shamshabad station. After that Sister Schellen-

berg continued at her work, taking but few vacations in the hills during the hot seasons.

The Lord granted Sister Schellenberg much grace and strength so that she could work hard all day seeing patients and supervising the work of her native helpers in the hospital and often go out during the night to see some patient in a village. She kept house alone after Sister Hanneman left India, and loved to work in her flower and vegetable garden, and raised some fruit and poultry. In spite of all her activity and her supervising of native workers, she found time for spiritual things for herself and prayed with her patients, taught a Sunday School class, and did personal work when the opportunity arose.

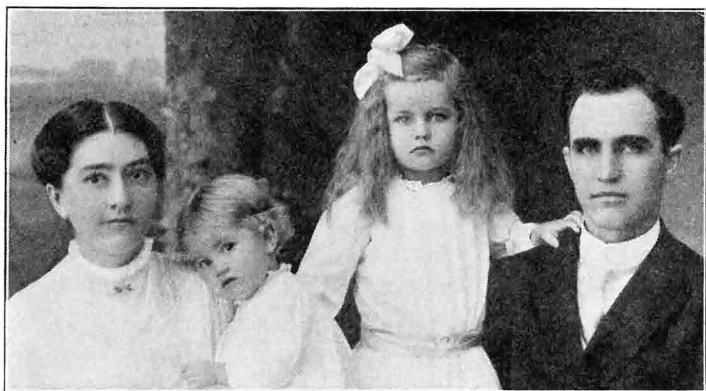
Although advanced in years, she worked like a young person and no one thought her end was so near. She returned from the Semi-Annual Missionary Conference at noon, ate quickly and went to work in the hospital. The next day, December 31, 1944, was her last day of service among the Telugus whom she loved so dearly. By evening she had developed a pain in her chest, so Mrs. J. H. Lohrenz stayed with her during the night. The next day, January 1, 1945, she suffered a stroke of apoplexy and was gone in a short time. The natives gathered around her bed and with the missionaries called upon God in their grief.

The funeral was held at Shamshabad the next morning at 9:30 and the beloved form was laid to rest in St. George's cemetery at Hyderabad where Sister Katharina Lohrenz, Brother F. A. Janzen and Sister J. H. Pankratz are buried. Dr. Schellenberg was faithful to the end.



Rev. and Mrs. J. H. Voth

John H. and Mary Epp-Voth from Mountain Lake, Minnesota, were appointed as missionaries by the Conference of 1907. In August, 1908, they left with their little daughter Elizabeth and Sister Katharina Lohrenz. They were welcomed at Mulkapett with a reception at the church and began their language study.



The picture shows Mr. and Mrs. J. H. Voth as young missionaries in India with their two children, Sarah, the younger one, and Elizabeth.

Only four months after their arrival Rev. Voth began to look for a field with the help of J. H. Pankratz and D. F. Bergthold. In 1910 the Deverakonda field was transferred from the Baptist Mission and opened as our third field. Soon a tract of land was bought near the village of Deverakonda at the foot of a high hill. Mr. and Mrs. Voth worked and prayed much for many years to obtain a sanction for the station. Since it did not come they worked the field at first from Mulkapett where they served during the first furlough of Mr. and Mrs. Pankratz and later from various places in the field. In 1913 they moved to the village of Deverakonda and lived in a house rented from a Mohammedan. All of the house was filled with grain except one small room which had no window and only a small veranda. So they lived in tents most of the time until they moved into the hut of a native preacher. The hut had only a dirt floor and a roof that did not succeed very well in keeping the rain out. They had three small children by that time, and it was not easy to live like the natives.

Since they did not have the sanction to build the station, they toured much and found the people open to the Gospel and many were saved and baptized. Then, just before they were to go on their first furlough in 1916, the sanction came. So by contract they had a small bungalow built. This was ready when they returned in 1918. What a joy it was to move at last to the Deverakonda station and begin the building program and expand medical and educational work. Sister Helen Warkentin came to serve in the school and Sister Mary C. Wall did the medical work.



After Mr. and Mrs. Voth returned home after their third term in India they spent a few happy years together with all the children. The picture shows the family. They are, left to right, in the front row: Hugo, Mrs. Voth, Rev. Voth, and Ted, and in the back row are Sarah, Mathilda, Menno, and Elizabeth. When Mr. and Mrs. Voth returned for their fourth term in India in 1937, they found it very hard to part with the children; yet the Lord was calling them back, so they made the sacrifice.

During their last term Rev. Voth spent much time in instructing his large group of native workers and organizing churches. They were deeply thankful for the rich blessings on the field and for the great harvest of souls, yet failing health and a great desire to see the children caused them to return in September, 1942. They were privileged to visit all the children, attend the General Conference and speak in a number of churches. While living with their daughter Sarah, Rev. Voth suffered another heart attack and passed away on July 29, 1943, in a hospital in Tulsa, Oklahoma. He was buried at Mountain Lake, Minnesota, and Sister Voth went to make her home in Hillsboro, Kansas.

Sister Katharina Lohrenz

Sister Katharina Lohrenz, a sister to Missionary J. H. Lohrenz, came from the Ebenfeld church near Hillsboro, Kansas, and went to India together with Mr. and Mrs. J. H. Voth in 1908. There was great joy at Mulkapett station where the school chil-



dren welcomed her on her arrival in October, 1908. She studied the language and then took over the school work left by Elizabeth Neufeld. She, too, had the sorrow of leaving the Mulkapett station together with her pupils. She dearly loved them and watched and cared for them in their boarding quarters. Then one little girl contracted typhoid fever and in caring for her, Sister Lohrenz also contracted the disease. Everything was done to save her life, but she went home to her Lord on September 5, 1913, at the rented quarters of the mission in Isamiah Bazaar, in a section of Hyderabad City. After the

people in the village from which the child came, learned of the devotion which Sister Lohrenz had shown to her pupil, that place was open for the Gospel. Sister Katharina Lohrenz was the second young life to be called from service. She was the first of our missionaries to be buried in St. George's Cemetery in Hyderabad.

Rev. and Mrs. F. A. Janzen

Frank A. and Elizabeth Dickman-Janzen were ordained on September 4, 1910, and proceeded to the field that same year. They brought the sacrifice of leaving their little son Lee in America, but to their joy he was brought to them by Mr. and Mrs. J. H. Pankratz when they returned after their first furlough.

Mr. and Mrs. Janzen studied language first at Mulkapett and then at Nagarkurnool where they served during the furlough of Mr. and Mrs. Bergthold. They opened the Wanaparty field in 1913 and later built the fourth station. They met the Rajah, the king of the little kingdom of Wanaparty, who was very kind and gave his consent to the opening of a mission station, but they still needed the sanction from the Nizam's government from Hyderabad, which came in September, 1915. At first they lived in tents, then in a native house for about a year, and later in the Rajah's Rest Home until the small bungalow was ready. They built up the station and opened a boarding school. With the help of a native compounder, Mrs. Janzen did the medical work. They

returned for their first furlough with Mr. and Mrs. J. H. Pankratze, arriving at Mountain Lake on July 14, 1919.

During their second term they continued their work with native help. The Lord blessed and souls were saved. Rev. Janzen worked to establish the church and together with native workers planned the Telugu Convention in the fall of 1927.



The picture was taken during the second term. They are, left to right, in the front row: Rev. Janzen, Arnold and Mrs. Janzen, Edwin and Lee are in the back row.

Since their furlough was due in April, 1928, Rev. Janzen had everything arranged for their return to America. About midnight on October 7, 1927, he became violently ill. After doing all she could for him, Mrs. Janzen with a few native workers and a driver started out at noon for the hospital at Secunderabad, a hundred miles away. He suffered much, and when about halfway there Mrs. Janzen saw him raise his hand, which she took to mean that they should go faster; but soon she saw that he had gone to be with the Lord on that October 8, 1927. Darkness set in and it began to rain before they reached Shamshabad for help and to tell the other missionaries the sad news. To satisfy authorities his body was taken for a post mortem examination and the report was "No poison." So they buried him at St. George's Cemetery, not knowing what caused his death.



Mrs. Elizabeth Janzen and her sons returned on the ship that was to have taken them all home. Back in America she made a home for her boys while they attended school. After they were all grown up, she felt again the call to return to India and work among the women. So in November, 1938, she left America together with Mr. and Mrs. J. H. Pankratz. She became our first evangelist to the women and served at the Nagarkurnool station where Mr. and Mrs. J. N. C. Hiebert were stationed at that time. She lived in the hospital and had a trailer house and

her own group of native workers to tour the fields. She loved this work, but because of the death of Mrs. J. H. Pankratz, the Hughestown station was vacant, so she went to take over the school. With only native help she worked there from 1942 to 1946. She was ill, but recovered and was able to come home. At present she resides in Buhler, Kansas.

Sister Anna Hanneman

Sister Anna Hanneman, a daughter of Peter and Anna Hanneman, came from the Ebenfeld Church near Hillsboro, Kansas. Together with Mary C. Wall and Anna Suderman (Mrs. D. F. Bergthold) she left for India in June, 1915. After her language study she took the place left vacant by the death of Sister Katharina Lohrenz and directed the school work at Hughestown. There she too suffered because of the fever and had much work with many sick children. She and Sister K. L. Schellenberg moved the school to some temporary buildings at Shamshabad before Mr. and Mrs. Pankratz returned from their furlough.

When Miss Hanneman returned home together with Sis-



ter Schellenberg after about seven years of service, she re-entered Tabor College to complete her education. Refreshed, the two companions returned to their field at Shamshabad in 1926. Miss Hanneman served her second term together with Mr. and Mrs. J. H. Lohrenz until her failing health caused her to leave her beloved work and seek rest. While at home she was restored to new hope and health, so she again returned to Shamshabad in 1935.

The Telugu children loved Sister Hanneman because she loved them and had the gift of teaching and wise discipline. She enjoyed her work though it was not easy nor without disappointments.

To Miss Hanneman's great joy during her third term the schoolhouse, which had a tin roof and was very hot and the cause of many headaches, was remodeled. But in September, 1940, a chronic ailment caused an early return to the homeland after five years.

Sister Hanneman spent a few months on the west coast and then came to live with her sister, Mrs. John Goentzel, in Hillsboro, Kansas. There her condition slowly improved, but a sudden stroke of paralysis left her helpless. She lingered for five days, then went home to her reward on February 26, 1943, at the Salem Hospital in Hillsboro.



Sister Maria C. Wall

Sister Maria C. Wall is a trained nurse who received the call to serve among the heathen and together with Sister Anna Hanneman went to India for the first time in June, 1915. After her language study she helped at Nagarkurnool and then went to Deverakonda in 1918 where she helped in the work of building up the station. Until the hospital was ready, she took care of the many patients on the floor or wherever they were in the yard. God gave her much grace and strength to work and pray with many Christians and heathen who came for help. Sister Wall took her first furlough and again returned to India in November, 1924. She was greeted by a reception in the church at Devarakonda, the way the Telugus love to do.

During her second term in India the hospital was built and that afforded more room for the work among the sick, but not until she had gone on her second furlough was the clinic furnished. After her return early in 1934, she had a table on which to examine and treat patients.

The Sisters Maria C. Wall and Helen Warkentin lived together at Deverakonda for a long time and also remained at the station alone while Mr. and Mrs. J. H. Voth went on furlough and again after they returned in 1942. During the Second World War when it was hard to keep up the work because of shortages and unrest in the world, they served alone. They were glad to welcome Mr. and Mrs. P. V. Balzer as soon as they could return to India in 1945.



Sister Wall's furlough was overdue before she could return together with Mr. and Mrs. J. A. Wiebe after the war in September, 1946, for a rest at Chico, California. The picture shows Sister Wall as she again returned to her beloved work among the Telugus for the fourth term at the Deverakonda Station. In November, 1947, she left on the same ship with Mr. and Mrs. J. N. C. Hiebert and the Sisters Margaret Suderman, Mary Doerksen, and Mildred Enns.

Rev. and Mrs. J. H. Lohrenz

John H. and Maria Klaassen-Lohrenz both grew up near Hillsboro, Kansas. Rev. Lohrenz is a brother to Sister Katharina Lohrenz, who died in India, and the late Dr. H. W. Lohrenz. The work left by his sister drew his attention to the great need of India's lost millions, and when the Lord called he was willing to go. Mr. and Mrs. Lohrenz were accepted as missionaries in 1919 and sailed during the next year together with Sister Helen Warkentin.

They were welcomed at Deverakonda where the church gave a reception to them and Sister Warkentin. After their language study they lived at Nagarkurnool where they served in the Bible School for six months of the year and then toured in the field. They opened the Kalvakurty field and toured and placed native evangelists in the villages. But the sanction did not come to

build the station, so they continued to live in Nagarkurnool until 1926 when they took over the work at the Shamshabad station which was left vacant because of the return of Mr. and Mrs. J. H. Pankratz to America. Rev. Lohrenz continued the building program until their first furlough in the spring of 1928. After a short rest at home and visiting some churches they again returned to India in September.

During their second term they did more building and both taught in the Bible School which was moved to Shamshabad. They also toured in the field. In these years they were tested by illness, for Sister Lohrenz was very ill following a major operation with typhoid fever as a complication. She recovered strength enough to return home in April, 1936.

Again the next year they returned to their work for a long term of nearly ten years. During this time they suffered the loss

of a number of dear ones, among them their co-workers, Sister Hanne-man and Dr. Schellenberg. Because there were few missionaries on the field during the war years, they had extra burdens to bear; but they stayed until help returned. In May, 1947, they came home to hurry to the bedside of Mrs. Peter Klaassen, the mother of Mrs. Lohrenz, who was very ill at Beaver Flats, Saskatchewan. Hence the reception in



their honor at the church at Hillsboro was delayed until August 3. Their furlough was spent teaching mission subjects at Pacific Bible Institute in Fresno, California, and at Tabor College, Hillsboro, Kansas.

The picture shows Rev. and Mrs. Lohrenz as they appear after three terms of service in India.

Sister Helen Warkentin

Helen Warkentin, a daughter of Johann Warkentin, of Winkler, Manitoba, was appointed for service among the children in In-

dia. She sailed together with Mr. and Mrs. J. H. Lohrenz in 1920. A fine reception was given for her and Mr. and Mrs. Lohrenz at Deverakonda. As soon as her language study allowed, she took up work in the Deverakonda Boarding School. Since there were but few buildings at the station, it was hard to care for the children during the early years. Many had to be turned away which was also difficult.

Sister Warkentin was also responsible for the girls, so she felt the need for a separate building. Hence she prayed, worked and saved to have a girl's home built near the missionary sister's bungalow. Since the school is in another compound about one-fourth mile away, she and the girls walked to school each day. There she supervised native teachers and taught children in the church which also served as a school house.



She returned for her first furlough to visit home folks in Canada and after a rest returned to Deverakonda in 1929. During her second term she was very ill and was nursed back to health by Dr. Schellenberg. As soon as possible she returned to her duties at the boarding school and worked as hard as ever.

After furlough, Miss Warkentin again returned for her third term in 1938 together with the Sisters Margaret Suderman and Anna Suderman. They arrived in time to attend the Missionary Conference held at Christmas

time. This was a feast of rejoicing, for so many workers were on the field. She served a long term and because of the war she and her companion, Dr. Schellenberg, spent two years alone on the station. After Mr. and Mrs. P. V. Balzer came the Bible School was moved to Deverakonda, so she felt it was necessary to stay until help was available. To see her father, who was still living but in failing health, Sister Warkentin was the first of our missionaries to fly home in five days in February, 1948.

Rev. and Mrs. P. V. Balzer

Peter V. and Elizabeth Kornelsen-Balzer from the church at Hooker, Oklahoma, were appointed to go to India in 1921 and left in the fall of 1923. They were welcomed at Deverakonda and after

their language study they served at that station while Mr. and Mrs. J. H. Voth were on furlough.

They looked for a place to open another station and worked to get the sanction for Kalvakurty. Since nothing opened and the furlough of Mr. and Mrs. Lohrenz was due, they were appointed to serve at Shamshabad. After sixteen months they moved to Wanaparty station in 1929. Their faith was sorely tested during their first term by the long and severe illness of Sister Balzer. Sister Margaret Suderman came to care for her, and later took up medical work after her language study.



Rev. and Mrs. Balzer returned home in 1930. After a rest Sister Balzer recovered her health and they spent a few years teaching in Bible Schools at Fairview and Hooker, Oklahoma. In 1934 they returned to India for a second term, which they spent at Wanaparty. Sister Margaret Suderman did the medical work and Sister Anna Suderman came to take charge of the Boarding School.

To be better fitted for future work and because the American Consul advised all whose furloughs were due to leave India, Mr. and Mrs. Balzer sought an opportunity for passage. Sailing dates were not announced during the war, so they had only thirty-six hours in which to pack and reach the coast. The Christians wept to see them leave in such a troubled time. At Mahbubnagar the missionaries committed them to the Lord's keeping and they took the ship which left Bombay, zigzagging off the coast toward Africa. Since a cablegram announced their departure, many prayed for their safe keeping, and God in a marvelous way protected their ship. They traveled completely around Africa and reached America safely. A welcome was given for them in the church at Hooker, Oklahoma, on April 19, 1942.

After a rest and a time of study, they again prepared to return to India. After some delay they were able to book passage in March, 1945, on a ship that took them to Portugal and then to Africa. There they visited various missions and also had the joy of visiting a Telugu mission where the missionary is a native from our field in India. At last they could embark from Africa and after months of travel they reached India in August, 1945, where they were stationed at Deverakonda for the third term.

Rev. and Mrs. J. A. Wiebe

When John A. Wiebe from Mountain Lake, Minnesota, came to attend Tabor College, he met and married Viola Bergthold, a daughter of D. F. and Tina Bergthold of India. They were ap-



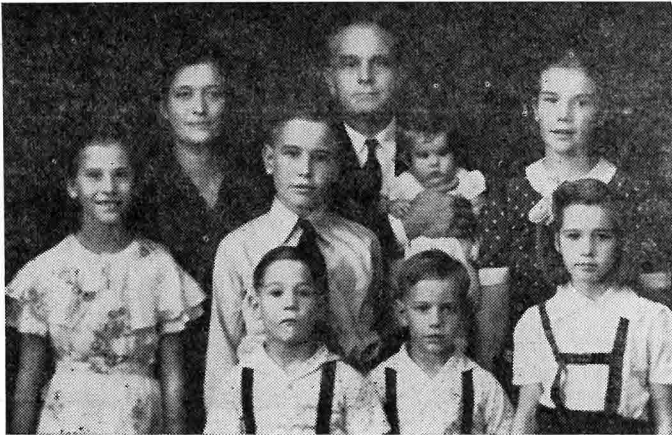
pointed as missionaries by the Board of Foreign Missions and left for India in August, 1927. They had the privilege of studying the Telugu language in the home of their parents at Nagarkurnool.

Later they served at that station during furloughs of Mr. and Mrs. Bergthold.

For some time they lived at Hughestown in order to be nearer the city so they could work to obtain the sanction for Kalvakurty. At last the sanction was granted and Mr. and Mrs. Wiebe built a small bungalow at Kalvakurty in 1932.

When they returned for furlough in 1935, they brought their four children in the picture on the opposite page. They are: Esther in the middle, Johnny, Viola Ruth, and Irene. They returned for their second term, traveling together with Mr. and Mrs. A. A. Unruh and spending Christmas in Germany. When the time came to leave they carried Viola Ruth to the ship very ill, but by the time they reached India she had recovered.

In 1937 Mr. and Mrs. Wiebe were appointed to serve at Mahabubnagar, the station which had been purchased from the Baptist Mission. Here they served a long second term because of the war.

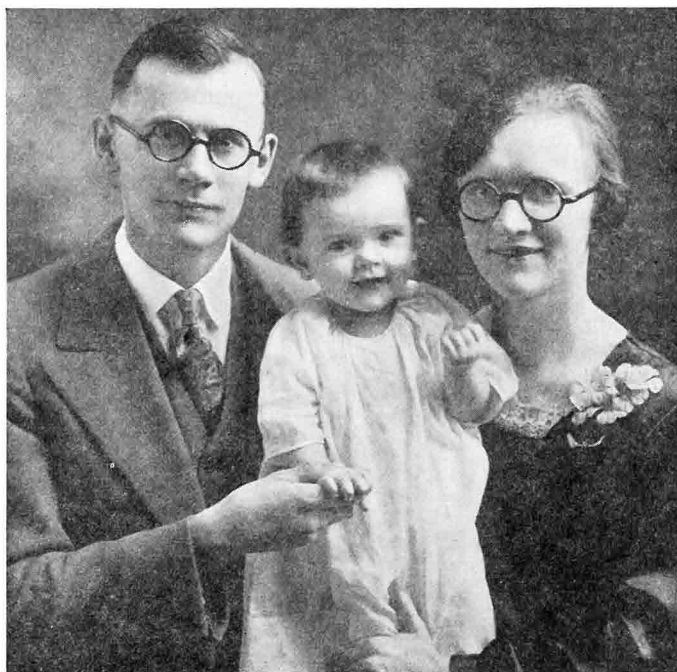


The picture shows the entire family that returned in the fall of 1946. They are, left to right, in the back row: Mrs. Wiebe, Rev. Wiebe, holding Marilyn, and Esther. In the front row are Viola Ruth, John, just back of the twins, David and Paul, and Irene. They were welcomed at San Francisco by members of the family and friends. After a visit on the West Coast and in Kansas, they went to Mountain Lake, Minnesota, to make their home during their furlough.

Rev. and Mrs. J. N. C. Hiebert

John N. C. and Anna Jungas-Hiebert were members of the church at Mountain Lake, Minnesota. Brother Hiebert is a son of Mr. and Mrs. N. N. Hiebert, who were the first missionaries sent to India by our Conference. He was well-informed about our mission work, but after it became a personal matter to both, they surrendered their lives for missionary service.

Shortly after their ordination they left for India with their infant daughter Phyllis on July 25, 1929. They began language



study at Shamshabad and after five months moved to Wanaparty to take over the field and continue their study. Trials with language teachers and the death of a little daughter came to them shortly after they went to Wanaparty. Then one year one or the other had fever for three months and Rev. Hiebert was very ill. But his life was spared in answer to prayer. For some time they lived at Hughestown and worked in the city and toured the field.

After seven years of service they returned for their first furlough in 1936. During this stay in America they served the church at Dallas, Oregon, until they returned to India for a second

term in November, 1938, to take up work at Nagarkurnool together with Mrs. Elizabeth D. Janzen until she went to serve at Hughestown. During 1942 when the U. S. Government asked the missionaries to leave India, they were led to come home through the war zone in great danger, but God protected them.



During their stay in the homeland Rev. Hiebert was principal of the Immanuel Bible School and Academy at Reedley, California. In November, 1947, Mr. and Mrs. Hiebert parted with their two daughters, Phyllis and Grace, to return to India. The picture shows the entire family. They are, left to right, front row: J. N. C. Hiebert, Joan, Margaret, Gwendolyn and Mrs. Hiebert; in the back are Elizabeth, Paul, Grace, and Phyllis.

Sister Margaret Suderman

Margaret Suderman is a graduate nurse from Morden, Manitoba. Her parents are Mr. and Mrs. J. P. Suderman. Miss Suderman left Winnipeg June 6 and with Sister Helen Warkentin took a boat at Montreal and landed at Secunderabad on July 5, 1929. Mr. and Mrs. P. V. Balzer and Miss Hanneman met them and took them to Shamshabad.

Sister Suderman began language study at Nagarkurnool, but because of the illness of Mrs. Balzer she went to Wanaparty to care for her, so she continued her study there. After her examinations she took up the medical work at the station. To provide more room for her work, a hospital was built in 1913, where she

has since served and together with native helpers has faithfully given medical care and the Gospel to many.

After a term of seven years Sister Suderman returned together with Mr. and Mrs. J. N. C. Hiebert for her first furlough. They arrived in California April 10, 1936. On November 6, 1938, a farewell was given for Miss Suderman and Miss Helen Warkentin in Winkler, Manitoba. Sister Anna Suderman joined them and they went to India. Miss Margaret Suderman went to serve her second term at Wanaparty and later Sister Anna Suderman came to live with her in the ladies' bungalow. She worked with Mr. and Mrs. P. V. Balzer and Mr. Mrs. J. J. Dick at Wanaparty. After a long term because of the war, Sister Margaret Suderman returned for a furlough in Canada in 1946.



The picture shows Sister Margaret Suderman as she returned for her third term to serve in the medical work among her beloved Telugus at Wanaparty. She left her aged parents and traveled on the same ship with Mr. and Mrs. J. N. C. Hiebert and the Sisters Mary C. Wall, Mary Doerksen and Mildred Enns.

Sister Catherine A. Reimer

Catherine A. Reimer, a daughter of Mr. and Mrs. Henry Reimer, graduated from Tabor College and is a registered nurse. For many years she prepared for service in the foreign field and was accepted by the Board of Foreign Missions of our field in India. After her ordination in the church at Buhler, Kansas, during Conference days, she left for India and arrived at Secunderabad on January 13, 1931.

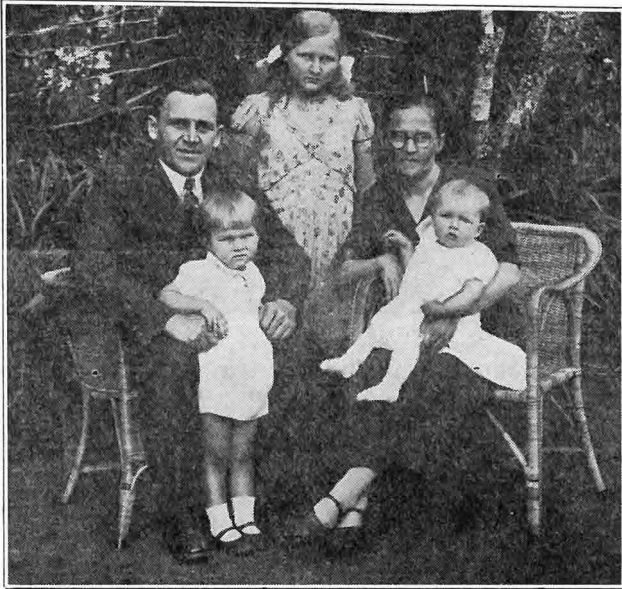
After her language study she did the medical work at Deverakonda during the furlough of Sister Mary C. Wall and then served the rest of her term at the Nagarkurnool hospital.



Because of her mother's illness she hurried home in 1938, arriving in time to help her during her last period of suffering. Since then Miss Reimer has served the Lord in medical work along the West Coast and has done evangelistic work among children in the cities. By the the end of the year 1948 she was in Bangalore, India, serving as director of the Child Evangelism Fellowship in South India. Thus visual aid Bible teaching materials are made available to missionaries in India.

Rev. and Mrs. J. J. Dick

Jacob J. and Anna Baerg-Dick came from Lichtfelde in the Molotschna Colony in South Russia where they were called into Gospel service in 1926. Consequently, Brother Dick was sent into exile, but God undertook for him in a marvelous way and led the family out by way of Siberia into China. They traveled at night to avoid detection.



After staying at Kuldja, China, for three months, Rev. Dick was convinced that the Lord wanted them to leave that city. So on August 30, 1932, they moved on, feeling the presence of the Lord. On donkeys and on foot and without money, they crossed the high Tien Shan Mountains, over the world's largest glacier, walking fifteen miles down a steep slope on slippery ice interwoven with huge cracks. When they were finally across they were al-

most without shoes and tired unto death, but they slept, conscious of the Lord's protection, in the hollow of a huge rock. After crossing a desert, they finally reached Kashgar where they found missionaries and made contact with the civilized world. After spending the winter there, they left in March, 1933, for India. Arrived in India, God gave them help through the kindness of Lord Allisbort, a famous hunter, who provided for their needs for three weeks and took them in his company across the Hindu Kush Mountains to Gilgit, India. There Mr. and Mrs. Dick and little daughter Helga parted with Lord Allisbort and waited to obtain a visa for entering India. By the end of June, 1933, they crossed



the Himalaya Mountains on mules, traveling for thirteen days, and again God provided for their needs through the kindness of a Hindu officer.

They were going forward in the hope of at last joining friends and relatives in Canada, but unknown to them they were led to the Mennonite Mission at Champa and from thence to the Mennonite Brethren Field in South India. There the Lord called them into mission work, and they began to study English and Telugu. They were assigned to the Kalvakurty field in 1935 and were accepted as our missionaries by the Conference of 1936. The oldest daughter Helga came along from Russia, the next one, Helen, was born at Champa soon after they arrived, and the youngest, Margaret, on our field. (Picture page 119.)

In order to obtain citizenship papers they took a furlough to Canada where they were also ordained as missionaries in May,

1940. In September, 1941, they again went to India and were stationed at Wanaparty. The picture was taken before the oldest daughter, Helga, came to study at Tabor College. They are, left to right, front row: Helen, Mrs. Dick, Harold, and Margaret; back row, Paul, Helga, and Rev. Dick, holding William. (Picture, p. 120).

Rev. and Mrs. A. A. Unruh

Abram A. and Annie Enns-Unruh are members of the M. B. church in Winkler Manitoba. Brother Unruh is a son of the well-known Dr. A. H. Unruh, minister and Bible teacher. Through two uncles who went to the Telugus from the churches in Russia, Rev. Unruh became interested in mission work and received a call to India. But the faith of Mr. and Mrs. Unruh was tested by years of waiting. They were accepted as missionaries and after their ordination in June, 1936, they left America together with Mr. and Mrs. J. A. Wiebe, arriving in India early in 1937. They took their four daughters to India but soon had to part from them



so the daughters could attend school. After finishing their language study they were appointed to serve at Gadwal, the station newly acquired from the Baptist Mission. There they were privileged to have an outstanding native worker as their assistant in the mission church and many other helpers in a field of some four thousand Christians. They found a revival spirit present and the Lord blessed their work until they returned to America during the war in 1942. They spent their first furlough at Winkler, Ma-

nitoba, and visited the churches. Part of the time during this furlough Rev. Unruh attended Tabor College. At the first opportunity after the war, they returned to India on the **Marine Jumper**, which left Seattle, Washington, in February, 1946. With them went Mr. and Mrs. Julius Kasper and the Sisters Emma Lepp and Helen Harder.

The picture was taken before Mr. and Mrs. Unruh returned to India, leaving their two oldest daughters at home to attend Tabor College. The family members are left to right, first row: A. A. Unruh, Louise, Donald, and Mrs. Unruh; Margaret, Katherine and Helen are standing in back. Mr. and Mrs. Unruh returned to Gadwal. After Mr. and Mrs. J. A. Wiebe left for furlough, they took charge of Mahbubnagar also.

Sister Anna Suderman

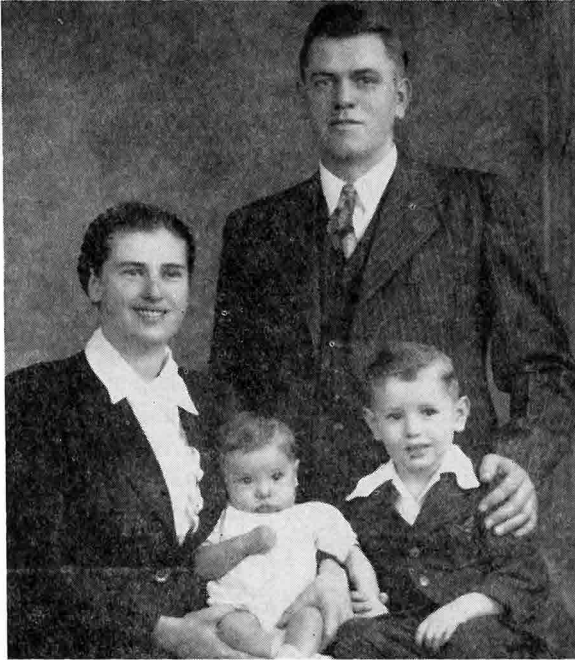
Sister Anna Suderman, a daughter of Cornelius and Anna Suderman, is at home at Midland, Michigan, but is a member of the Mennonite Brethren Church at Hillsboro, Kansas. She attended Tabor College, was appointed as missionary to India by the Board of Foreign Missions, and left together with the Sisters Margaret Suderman and Helen Warkentin in November, 1938. She was assigned to study the Telugu language at Mahbubnagar with Mr. and Mrs. J. A. Wiebe and in 1940 was appointed to assume charge of the educational program at Wanaparty. Thus the two Suderman Sisters lived together in the ladies' bungalow at that station. When the missionaries from America began to return to India after

the war and new workers came with them, Sister Anna Suderman was allowed to take her furlough in 1946. She had the joy of seeing her aged parents and with them visited her brothers and sisters. Then suddenly just before Christmas her father was taken home in an accident which involved also her and her mother. Instead of attending school as she had planned she was in the hospital for a time until she was able to take care of her mother, who was injured badly. By summer she was able to attend linguistic school at Norman, Oklahoma. On November 28, 1947, the Hillsboro



church held a farewell for Sister Anna Suderman, but instead of leaving for the East to take the boat she underwent major surgery in the Hillsboro hospital. Her visa also was not forthcoming and her journey was postponed several times, but she knew she was walking in ways appointed by God. She reached India in the summer of 1948.

Rev. and Mrs. J. J. Kasper



Julius J. and Eva Block-Kasper are at home in Avonlea, Saskatchewan, Canada. Their sons are Julius Wilbur and Jacob William.

Brother Kasper and his parents came from Mexico to Manitoba, Canada. After attending the Bible School in Herbert, Saskatchewan, he attended Tabor College for four years where he met Sister Eva Block of Henderson, Nebraska. After their marriage they were accepted by the Board of Foreign Missions in 1942, and while they waited for passage they taught for four winters in the Herbert Bible School.

They left home and loved ones in November, 1945, and when they arrived in New York there was still no available passage, so they waited again. They trusted that the Lord would provide in

His own way and then they received word that the **Marine Jumper** would leave the West coast in February so they crossed the continent to Seattle, Washington, and met Mr. and Mrs. A. A. Unruh and the Sisters Emma Lepp and Helen Harder. Together they all reached India in March, 1946. The Kaspers were assigned to study language at Nagarkurnool where they began their first term of service in India. (Sister Kasper and son Julius were drowned in a ferry accident on October 21, 1950.)

Sister Emma Lepp

Emma Lepp is a daughter of Mr. and Mrs. Jacob Lepp of Dalmeny, Saskatchewan. She attended Bible School at home and then enrolled in Tabor College. Later she was appointed as missionary to teach in the schools in India. She had the privilege of



having her parents accompany her to the ship which sailed from Seattle, Washington. There together with Mr. and Mrs. A. A. Unruh, Mr. and Mrs. J. J. Kasper and Sister Helen Harder she sailed on the **Marine Jumper** in February, 1946. Because of a strike the troop ship did not leave on the fourteenth as planned, but four days later. It arrived at Calcutta on March 17, 1946, and after going through customs the missionary party proceeded to the field by train.

At Hughestown, where Sister Elizabeth D. Janzen worked, Sister Lepp received her first welcome and she as well as the others were adorned with garlands of jasmine and oleander blossoms. From there she proceeded to Shamshabad where another welcome awaited her.

She was assigned to study language at Shamshabad and after writing her first examination in the hills in May, 1947, she and Miss Helen Harder returned to Shamshabad and opened the Boarding School in July in the absence of Mr. and Mrs. J. H. Lorenz, who were on furlough. That meant to manage the food, clothing and living quarters of 168 children and 102 day scholars. Only in November did she return to her language study in order

to prepare for the second examination which enables her to do full time educational work.

Sister Helen Harder

Helen Harder comes from near Winkler, Manitoba, and is a trained nurse who was appointed to serve as a medical missionary in India. She, too, left on the U. S. troop ship, the **Marine Juniper**, on February 18, 1946. Since this was a war ship built in 1945, and was a little over 545 feet long and only 72 feet wide with a round bottom, it did not sail smoothly. Only one stop was made between Seattle, Washington, and Calcutta, India. After three days in that city the missionary group took a train south for Hyderabad State, and were met at Secunderabad on March 22, 1946, by J. H. Lohrenz and J. J. Dick. Sister Harder studied language at Shamshabad until it was time to go to the hills. After she finished her study and passed the second Telugu examination, she took up full time medical work.



Sister Rosella Toews

Rosella Toews left Frazer, Montana, September 29, 1946, after bidding farewell to her parents, brothers and sisters. A group of friends and relatives had gathered to see her depart for New York where she and two others were to board a plane. She said, "Whether we wanted to be or not, we were a little excited. We counted ourselves privileged to be the first missionaries of our Conference to go to India by plane." The ride was comfortable most of the time, but much of the anticipated scenery was hidden by clouds." They arrived safely at Karachi in North India. This the Sis-



ters took as protection of the Lord, for a plane before them and another just after them had encountered trouble. From there they proceeded to Bombay on another plane, arriving on October 8, 1946, four days after they had left America. After going through customs and waiting for train reservations, they arrived in Hyderabad on October 11, 1946. Everything was beautiful just after the rains. The Sisters went to Shamshabad and surprised the missionaries because telegrams had not reached them.

Sister Toews was taken to Deverakonda to begin language study, but the Missionary Conference of January, 1948, assigned her to Nagarkurnool where she was to finish her studies and begin medical work. There was need for a supervisor in the school at Deverakonda, so in the summer of 1948 she went to serve there until Sister Helen Warkentin would return from furlough.

Sister Margaret Willems

Margaret Willems is from Langham, Saskatchewan, and is a member of the Mennonite Brethren Church at Steinbach, Manitoba. She attended the Langham High School and the Bible Schools at Dalmeny, Saskatchewan, and Winkler, Manitoba. Later she took her nurse's training at the St. Boniface Hospital, St. Boniface, Manitoba. Miss Willems had practical nursing experience for a number of years, but was called to give her life and service to India.



Sister Willems had only one day to reach the plane in New York, but God undertook for her in answer to prayer and she arrived in time because she could go step by step on reservations that were made for others. So she left on October 4, 1946, with the Sisters Edna Gerdes and Rosella Toews on a British Overseas Airway Corporation plane. The meals and accommodations were all included up to Karachi in the northern part of Bom-

bay Presidency. At Karachi they took an Indian plane to Bombay. Since they had committed all things to the Lord, He provided accommodations for them after 10:30 at night. They took a train to Hyderabad and from there went to Shamshabad where they received a welcome breakfast at 9:30 on October 11, 1946.

Sister Willems was welcomed at Shamshabad and assigned to study language at Mahbubnagar together with Sister Gerdes. After she had taken her language examinations she was appointed for full-time medical missionary work at Gadwal.

Sister Edna Gerdes

Edna Gerdes comes from Bingham Lake, Minnesota, and is a member of the Carson Mennonite Brethren Church at Delft, Minnesota. She received her first Bible training in the Mountain Lake Bible School, and later spent four years in the St. Paul Bible Institute and attended Tabor College. After a short course at Moody Bible Institute and some practical experience at Mid-Way Hospital in St. Paul, Minnesota, she was ready to go to India to work among children.



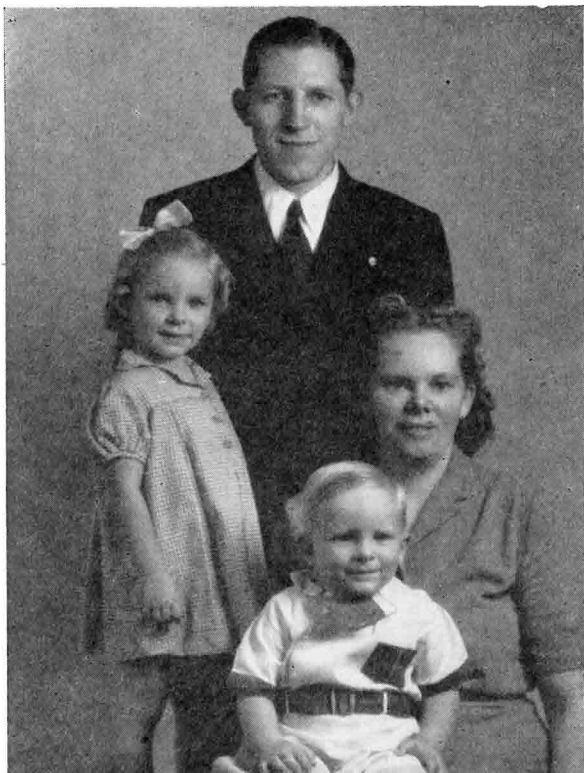
Sister Gerdes was in the group that flew to India in October, 1946. She arrived at Karachi on October 8, 1946, and in another plane reached Bombay after a flight of three hours. After going through customs and waiting for reservations on a train, the sisters left Bombay on the tenth and reached Hyderabad the next morning. By 9:30 they arrived at Shamshabad to surprise the missionaries and enjoyed breakfast there.

After being welcomed at Shamshabad, Miss Gerdes went on to Mahbubnagar to begin language study together with Sister Willems, and to observe and help in the mission until she could assume the work in the school among the children.

Rev. and Mrs. Herman Warkentin

Herman and Beatrice Koop-Warkentin, whose home is in California, were ordained on September 8, 1946, at the Mennonite Brethren Church in Los Angeles, California. Later they were appointed as missionaries by the Board of Foreign Missions. India's great need for workers led them to that field.

Brother and Sister Warkentin helped in the South Side Mission in Minneapolis while in school in that city, and taught two terms at Zoar Bible School in Inman, Kansas, before they went to the West Coast for more preparation for missionary service. During that time they worked in Your Neighborhood Chapel in Pasadena, which is the mission operated by their parents, Rev. and Mrs. H. K. Warkentin.



After an itinerary that took them through the Pacific District and five churches in British Columbia they expected to leave in October, but not until December 23, 1946, did they receive passage on the **Marine Adder** on which they sailed with their children, Sharon and Paul, from San Francisco, California. They had the privilege of having both pairs of parents with them on the last night before they went on board the ship, and together they prayed and meditated on God's Word.

They sailed by way of China, arriving at Hyderabad on January 23, 1947. Since they came unexpectedly, they went by taxi

to Shamshabad where they found a warm welcome and a place to rest. After a few days they moved to Deverakonda where they were to study language. Mr. and Mrs. P. V. Balzer and the native Christians welcomed them with a feast and garlands of flowers. On February 17, 1947, little John was born, and in March the family went to the hill station at Ootacamund to study language during the hot season.

After they were on the field they made good use of their jeep in their work at the mission station. The Missionary Conference of January, 1948, assigned them to finish their language study and begin work at Kalvakurty. (Brother Warkentin was instantly killed in a well accident on March 26, 1953.)

Sister Mary Doerksen

Mary Doerksen came from Russia with her parents, Gerhard and Sarah Doerksen. They were welcomed at the Winnipeg City Mission by Mr. and Mrs. C. N. Hiebert, who did much for the refugees who came to Canada after the First World War. Sister Doerksen grew up in Canada, and is a member of the South End Mennonite Brethren Church in Winnipeg. She is a graduate nurse and attended the Mennonite Brethren Bible College in Winnipeg, Manitoba. She received a call to foreign mission work, was appointed as missionary, and was ordained on June 22, 1947.

Sister Doerksen left for her field of service on the **Marine Swallow** from San Francisco, California, November 28, 1947. She had the joy of traveling with Mildred Enns, Margaret Suderman and Mary C. Wall and with Mr. and Mrs. J. N. C. Hiebert and their children as well as Mr. and Mrs. Roland Wiens, who went as far as China. Sister Doerksen was assigned to Shamshabad and as soon as she had learned the Telugu language she was placed at Kalvakurty station to do medical missionary work.



Sister Mildred Enns

Mildred Enns is a daughter of Mr. and Mrs. John B. Enns, Elm Creek, Manitoba. She is a member of the Mennonite Brethren Church at Newton Siding. Miss Enns received her education

and after a brief teaching ministry entered the Mennonite Brethren Bible College at Winnipeg for more training for the work on the foreign field. — After visiting churches and conferences

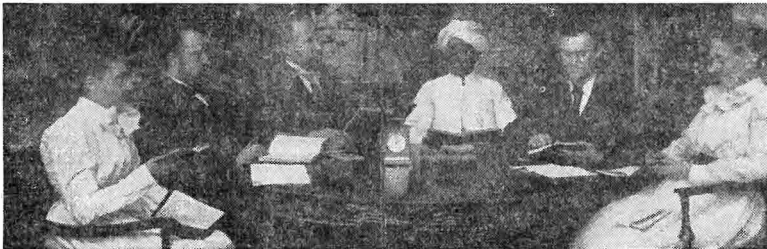


in the United States, she and Sister Doerksen proceeded to San Francisco, California. From there it was her privilege to travel to India with her aunt, Sister Margaret Suderman, as well as her schoolmate, Mary Doerksen, and Sister Mary C. Wall, Mr. and Mrs. J. N. C. Hiebert and their children and Mr. and Mrs. Roland Wiens and their boys, who went as far as China. The ship reached Madras on December 27, 1947.

In India Miss Enns and Miss Doerksen began language study together, and after Miss Enns had passed the two examinations she was placed as a teacher in the school of Nagarkurnool station.

Our Missionaries on the Field in India

Our Missionaries At Language Study



The picture shows a group of Mennonite Brethren with their Telugu language teacher in 1900 on the Baptist Mission Field. They are, left to right: Anna Suderman (Mrs. D. F. Bergthold), A. J. Huebert, Heinrich Unruh, the teacher, N. N. Hiebert, and Elizabeth S. Neufeld (Mrs. Peter Wall). Miss Suderman, Mr. and Mrs. Hiebert and Miss Neufeld were the first American Mennonite Brethren to begin to study the Telugu language. Brother and Sister Hiebert had to return home before they completed their study, but the sisters stayed and passed their examinations. Sis-

ter Suderman was privileged to serve in India until 1946. Rev. Huebert and Rev. Unruh came from Russia and therefore had to learn both the English and the Telugu languages.

The missionaries agree that the better one has mastered the English and the German grammars, the easier it is to learn Telugu. The knowledge of German is very helpful, but English is essential, since Telugu is taught through that language. The Telugu has a beautiful melodic swing, but that is what makes it difficult, for the people are very exacting and it must be used correctly or they do not understand it.

During the first year on the field each missionary especially needs our prayers, because to the trials of study are added the pressure of the climate, strange living conditions and homesickness as well as the awful scenes of heathendom and their inability of presenting the Saviour to the lost. This burden drives them to prayer for more grace to learn faster. Our missionaries have said, "The first year in India is a real test of faith and endurance for the new worker."

Their Teachers

The teachers of the missionaries are either Brahmins—the learned men of India—or other educated Indians and some Christians. To secure a faithful teacher who is willing and patient in instructing is difficult, and is truly a blessing from God. Often our missionaries hire a teacher and after a while he becomes so bored by listening to the queer sounds the foreigner makes that he goes to sleep or refuses to correct and instruct them any longer. Others make no assignments and the missionary has to tell the teacher what he wants to learn next. Very often the teacher will not return to give the lesson, but comes for his pay. Frequent changes in teachers are common, and when the missionaries go to the hills during the hot season another teacher must be found. Christian teachers who are used to understanding the Telugu as used by foreigners, many times are not so strict as they should be and will rather praise the accomplishments of their students, even though a heathen would not yet understand the pronunciation.

Their Language Study Methods

Language requirements for missionaries among the Telugus are made by the Language Committee of the Andra Christian Council. "Andra" is another word for Telugu. This committee also conducts the examinations, which are rigid and must be

passed by every man and woman before permission is given them to become recognized missionaries. This is done in order to have more efficient missionaries who have a working knowledge of the language before they begin practical work. India has a very complex civilization and many highly educated citizens; therefore our missionaries must be trained in the very best way possible.

Even age-old India is changing; likewise, language study has changed since our first missionaries learned Telugu. They studied by the long grammar method; whereas, today a more direct way that teaches the language student to read and speak, giving the grammar as he needs it, is used. A suitable portion of Telugu Scripture is chosen, such as the story of the Samaritan woman from John 4, which contains words that are simple and practical. After the missionary has learned the portion he is taught to make sentences which he must repeat and practice until a small vocabulary is built up. Thus he continues to learn more and more difficult material, always listening, repeating, and practicing until the strange sounds become familiar.

Their Examinations

After about a year of diligent study the missionary is ready for the first examination, which is taken in two parts. The first consists of a written test on rules of grammar and vocabulary, and the second is oral and is taken before two missionaries and a Brahmin, or an Indian teacher. To test his ability to read, the missionary is given some material he has studied and some he has never seen. To measure his ability to use the characters properly he is given a test in dictation. To see how well he speaks, he is asked questions which he must answer in Telugu. After the first examination is passed, the missionary can begin to witness to the people and develops an ability to speak so that the natives can understand. This is not easy, for he must also learn to express his ideas in their way of thinking as he presents Bible truths entirely foreign to them.

In another year comes the second examination which is similar to the first, only more difficult. The oral is usually conducted before two missionaries and a Brahmin who knows no English, but this no longer always observed. For the test in expression the missionary is given a picture to describe, but in no case does he know which one it will be; he also has to read and carry on a conversation. To find out if he can read almost anything, he is

given a handwritten Telugu letter which he is asked to decipher and translate into English.

But to know the written language is not enough; our missionaries must still learn the vernacular or the dialect of the common people before they can reach the lost Telugus. Even after the examinations have been passed, language study must go on, each one ever working to overcome his own difficulties in order to become a better servant of the Master while seeking to win the heathen for Christ.

Our Missionaries in Fellowship

The mission stations in India are far apart and there is always much work to be done, so fellowship with co-workers must be planned or it is neglected. To visit with each other for a few days and to be strengthened in the inner man through messages from God's word, prayer meetings and communion services are of great importance. At the same time the problems of the work are studied, decisions made, officers elected for various missionary activities and reports and recommendations are prepared to be sent to the Board of Foreign Missions at home.

These gatherings have been referred to as the Missionary Conference and also as the Missionary Council. They occur semi-annually. They convene at the end of a year or the very beginning of the next and the other during the hot season. They are held at one of the mission stations, the missionaries at that place being host and hostess. The meeting that comes at the end of the year is the Christmas festival for the missionaries and their children. Since it is in the cool season and the children are all at home, all are present at these meetings unless prevented by illness. At the time of the June or July meeting the children are attending schools in the hills and often some mothers are still there with them.

The picture on the next page shows the missionary group that met in January, 1939. It was a time of great rejoicing, for the staff had been reinforced by six members a few days before and a record was reached with twenty-three missionaries on the field. In the front row are the pioneer missionaries, all but Mr. and Mrs. D. F. Bergthold, who were on furlough. They are, left to right: Dr. K. L. Schellenberg, Mr. and Mrs. J. H. Pankratz, who had just arrived, Mr. and Mrs. J. H. Voth and Mrs. Elizabeth Janzen, who came with Mr. and Mrs. Pankratz. The first row standing are the sisters Helen Warkentin, Anna Hanneman, Margaret

Suderman, Anna Suderman, Mary C. Wall and Mrs. J. A. Wiebe. In the second row standing are Mr. and Mrs. J. N. C. Hiebert, Mrs. P. V. Balzer, Mr. and Mrs. A. A. Unruh and J. A. Wiebe, and in the last row are Mr. and Mrs. J. J. Dick, P. V. Balzer and Mr. and Mrs. J. H. Lohrenz. This was Anna Suderman's first attendance at a Missionary Conference. She had just arrived in India with Margaret Suderman and Helen Warkentin.



To provide missionaries for evangelism, educational, and medical work for each of the eight stations would require thirty-two missionaries. During the dark years of the war, however, there were only fourteen missionaries in India, and from that number Dr. Schellenberg was called home to glory in January, 1945. The first to return to the field after World War II were Mr. and Mrs. P. V. Balzer in August, 1945. In March, 1946, Mr. and Mrs. A. A. Unruh came back and Mr. and Mrs. J. J. Kasper and Emma Lepp and Helen Harder arrived for their first term of service. By October Margaret Willems, Edna Gerdes and Rosella Toews reached India by plane. In January, 1947, Mr. and Mrs. H. H. Warkentin arrived for their first term and a year later Mr. and Mrs. J. N. C. Hiebert and Mary C. Wall and Margaret Suderman returned to their work. With them came Mildred Enns and Mary Doerksen. Anna Suderman reached India again in the summer of 1948. This brought the missionary staff to twenty-two, six families and ten sisters.

Our Missionaries in Sorrow

Death, an enemy of mankind, also comes to the missionaries in service. Since, in India the funeral must take place the same

day that death occurs or as soon as possible the next morning and communications are poor and roads are often bad, it is difficult for the missionaries to gather in time to share in such hours of sorrow.



This picture was taken at the funeral of Mrs. Maria Harms-Pankratz. Since the children were all in America, Brother Pankratz sat alone beside the Indian coffin that held his beloved departed helpmate. In the group are the missionaries and their children, except those from Nagarkurnool, who arrived too late. Other white friends from the city and some natives are seen in the background. This, as all other such occasions, was an hour of great sorrow for the missionaries and the native Christians; but there was hope in the presence of the Lord.

In addition to a number of children of missionaries, six adults had been called home by the end of 1948. They are buried at various places in India. The first one to be called home in the prime of her life was Tina Mandtler-Bergthold in November, 1904. She was buried at Suriapet, a Baptist Mission Station. The next one was Katharina Lohrenz who died September 5, 1913, at Isamiah Bazaar, the rented quarters of the Mulkapett field. On September 5, 1915, death claimed Anna Epp-Bergthold at Nagarkurnool station, where she was also buried. F. A. Janzen was the first of our missionary brethren to go home in the best years of his life on October 8, 1927. He was buried at St. George's Cemetery. On January 25, 1941, Mrs. J. H. Pankratz passed away at the Hughestown Station and was buried at the cemetery with the other missionaries. Sister K. L. Schellenberg went to be with the Lord on January 1, 1945, and was buried with the others in Hyderabad.

As of December, 1948, three more missionaries from India have gone to be with the Lord while at home in America. Anna Hanneman died February 26, 1943, and was buried at Hillsboro, Kansas. J. H. Voth went home on July 29, 1943, at Tulsa, Oklahoma, and was buried at Mountain Lake, Minnesota. D. F. Bergthold died suddenly on October 25, 1948, at his home in Alhambra, California.

Our Missionaries in Their Home Life

Mission Boards with much experience have found that it pays financially as well as in missionary efficiency to build true homes on the foreign field. The buildings on our field in India are built of permanent materials to give as much comfort as possible. The walls are thick and roofs are good and with the addition of verandas (porches) much heat is kept out of the home. However, even yet not all the bungalows have screened porches and windows. All the stations except Hughestown, which is in the city, have no electricity. Battery sets that have been tried are not efficient, since these deteriorate very fast in India. Hence kerosene lamps of various kinds are still the main source of illumination.

Each family, as well as the missionary sisters that live in a separate home, has servants. In India servants are a necessity, not a choice, for housekeeping there takes too much time. As one father said, "We have often, very often, wished that we might live here as we do at home." In India faithful servants who are clean and willing to learn to do things are a true blessing to our mission work.

As a rule the missionaries arise early to travel or to work at the station before the heat of the day; they also work late. Since their days are long, they have lunch, eat an early noon meal and take a siesta (nap) when possible.

The missionaries' food varies according to the seasons, the individual taste, and the ability to eat the native diet. Some use more Indian dishes, such as curry and rice, while others eat half native and half European foods. Many of the breads are eaten as dry toast during touring season because the heat and mold spoil foods very quickly. Since the caste Hindus do not eat beef, some of our missionaries use only mutton, chicken, vegetables, and fruits. Among the common fruits are the banana, the pomelo, which is much like our grapefruit but larger and sweeter, and the papaya, which is similar to the muskmelon but it grows on a tree. The mango is almost like our peach but more tart. It is

used in sauce, fritters and "moos" and the juice makes a good drink.

In India sons are considered gifts of the gods and missionaries who are parents of daughters only are greatly pitied by the natives. Even in public the native Christians pray for sons for the missionaries. When touring through the villages the white children, especially the babies, are of great interest to the natives and furnish a point of contact. But the climate is very hard on the little ones. For this reason schools have been built in the hills where the weather is cool. These have been built by groups that were interested in the children of missionaries. The boys and girls attending these schools live in boarding houses. With this blessing comes, however, the pain of separation of children from parents and the loss of their care during illness as well as their training in spiritual and other matters from nine to ten months of the year. During the cool part of the year the children come home for a long Christmas vacation and in summer they are in school. During the winter vacation the children go on tour with the parents until it is again time to return to their schools.

Since it gets very hot on the plains during the dry season, it becomes necessary for our missionaries to take vacations in cooler parts of India for a physical as well as a spiritual refreshing. This causes much packing, moving and traveling, which is a trial. For those families that have children in the schools on the hills there is a joyous reunion. The days of the hill season are too short for all that the families plan to do together, and the time again comes all too soon when the bedding and clothing for each child must be ready for months to come and marked with the proper initials. The day arrives when the ox-bandy (Indian cart) comes to take the children's belongings to the boarding house and the parents pack again to go back to the stations. There are last instructions, prayers and farewell ("Auf Wiedersehen") and then again separation. The parents return to much work that awaits them, and as they serve they pray for each other and their children in the hills or at home in America. The children of our missionaries need much grace, so let us pray that they may accept their blessings and difficulties as from the Lord and aid their parents as "Little Missionaries."

PART IV

**THE AMERICAN MENNONITE BRETHREN MISSION
FIELD IN INDIA**

Section I

Our Mission Field**Events That Led to the Opening of Our Field in India**

Events of many years directed the attention of the Mennonite Brethren to the thought of doing mission work in India. In 1836 the American Baptist Missionary Union of Boston first opened a field among the Telugus. In 1873 they entered Hyderabad State. Since they lacked workers and it was difficult to obtain sanctions to carry on mission work in Hyderabad State, much of their very large field was still untouched by 1900.

In Russia, even under the Czars, it was illegal to do mission work among the natives or in foreign lands. But the Mennonite Brethren read mission papers from Germany, received a burden for the souls of the heathen, and began to pray for a way to do foreign mission work. Then Brother Abraham Friesen, son of a wealthy factory owner, went to study in the Baptist Seminary in Hamburg, Germany, where he learned of the American Baptist work in India. Mr. and Mrs. Friesen were led to offer their services as missionaries to India. Since the need was great, they were accepted and sent out to represent the Mennonite Brethren churches of Russia in India. The churches in Russia promised to support the workers they sent out to the Baptist fields. Mr. and Mrs. Friesen reached India October 25, 1890. They went to serve on an established station, but they were led to open the Nalgonda field, even though no means of support were available. Of that time Rev. Friesen wrote as follows in a report to America, "We can never forget how we felt when one evening in our greatest need we received a cablegram that read: 'Left Port Said, November 7.—Friesen'." Father Friesen came for a visit and also brought the means, and thus the first station could be opened by Mennonite Brethren in India.

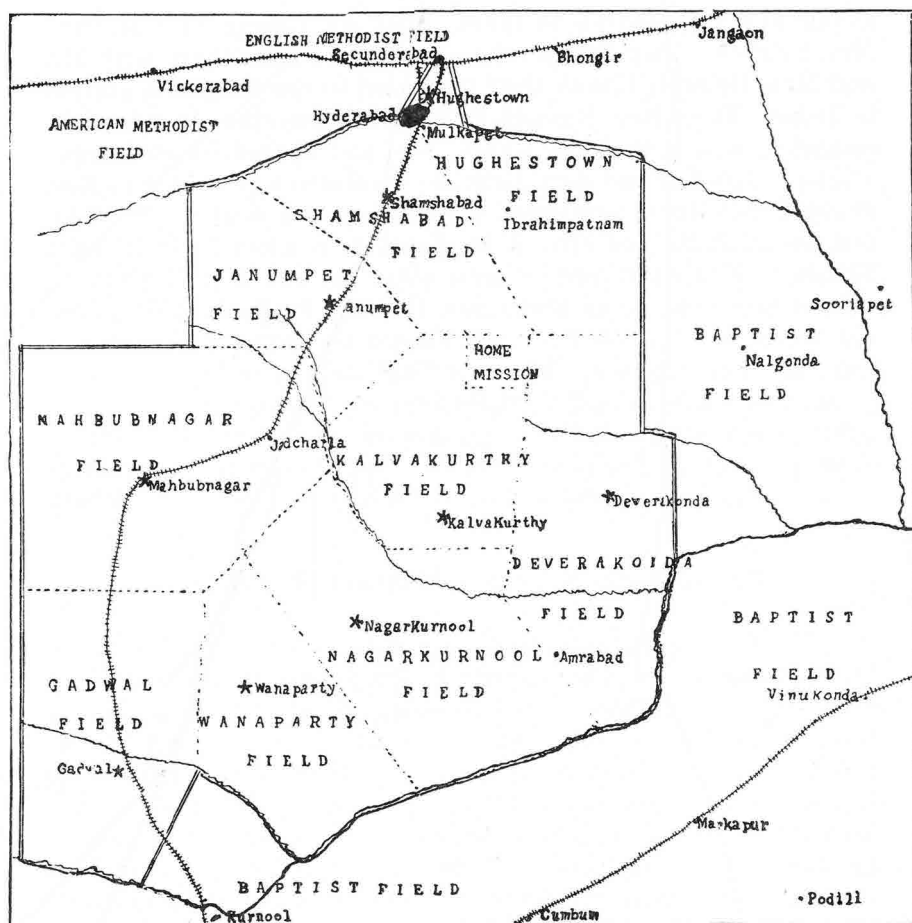
Mr. and Mrs. Abraham Friesen went to Russia for their first furlough in 1897 and also came to America. They visited the churches, attended a Conference, and greatly increased the interest for mission work in India. The Conference of 1899 sent Mr. and Mrs. N. N. Hiebert and Elizabeth Neufeld (Mrs. Peter Wall)

as our first missionaries to India. They went along with Mr. and Mrs. Friesen. They first went to Russia and from there with Mr. and Mrs. Heinrich Unruh they proceeded to the Nalgonda station in India. There Rev. Hiebert learned to know other Baptist missionaries, among them E. Chute, who had opened Mahbubnagar station. His field was very large, so he offered a part of it to Rev. Hiebert, but illness prevented the opening of a field for the Conference until Mr. and Mrs. J. H. Pankratz reached India in 1902. Elizabeth Neufeld stayed in India after Mr. and Mrs. Hiebert returned home and Anna Suderman (Mrs. D. F. Bergthold) joined our workers. Both had learned Telugu and were not anxious to learn another language. Then the Baptists offered the portion between the Nalgonda and Mahbubnagar stations to our Conference. After much prayer and the considering of all factors it became clear to Brother Pankratz that the field should be accepted as from the Lord. It included that part considered by N. N. Hiebert.

The American Mennonite Brethren Mission Field

The map on the next page is a sketch as published by J. H. Lohrenz and shows the American Mennonite Brethren Mission Field and its neighbors. The American Baptist Field is seen to the east and the south. The river that crosses the field is the Kristna, which is considered the holy stream of South India. It forms the boundary line between Hyderabad State and the Madras Presidency. The stations Nalgonda and Suriapet were opened by Abraham Friesen and A. J. Huebert, both of our church in Russia. The American Methodist work is to the north and west of us and the English Methodists carry on work north of Secunderabad. The two large cities are open to any mission. Hyderabad city is the capital and Secunderabad has been the seat of the English government. The twin cities have a population of over 700,000 inhabitants.

Our original field consisted of a section some thirty miles wide east and west and about one hundred miles north and south, reaching from the city of Hyderabad to the Kristna River. In 1903 the first station was opened at Mulkapett to serve the northern part of the field. After the mission was moved to Hughestown, the field received that name. In 1920 the work was taken to Shamshabad, but still it was in the same field. Later the American Baptist Mission gave to our Conference all the territory of their Secunderabad field that lay to the south side of the Musi



River and since there was still one compound left in Hughestown, the field was divided to form Shamshabad and Hughestown. Both border on the river which now forms the northern boundary of our field.

The second station was opened on the southern part of the original field in 1906 at Nagarkurnool. Later this was divided to form the Wanaparty Field in 1913 and the Kalvakurthy in 1922.

The first addition to the field came in the Deverakonda territory, which was a part of the Nalgonda work on the Baptist Field. Our third field was opened in 1910 and named after the village of Deverakonda. The Baptists also turned over their Janumpet field, which joined the Shamshabad Field, and which was considered

a separate field from 1932 to 1940. Now the northwestern portion belongs to Shamshabad and the southeastern became a part of Kalvakurty.

The last expansion that made our field a compact block came when the Baptist Mission offered the Mahbubnagar field and station for sale in 1936. The Conference decided to buy it. There was also enough money to buy Gadwal.

In the upper right hand corner of the Kalvakurty field is a small square marked Home Mission. This is the mission field of the native Christians. The Andra (Telugu) Mennonite Brethren Conference supports native workers in that section.

All of our field once belonged to the American Baptist Mission. In its greatest dimensions it is 120 miles long and 100 miles wide, containing some 10,500 square miles in area and an approximate population of 1,500,000. Our mission is responsible for evangelizing these souls. What a great task! Not only a great task but also a great privilege! There are around 1800 villages, and in 1947 there were over 12,000 Christians in only 600 of them, but how few this is as compared with the million and a half people living in our field. The work of the mission is carried out from eight central stations which are located in the fields surrounding them.

Section II

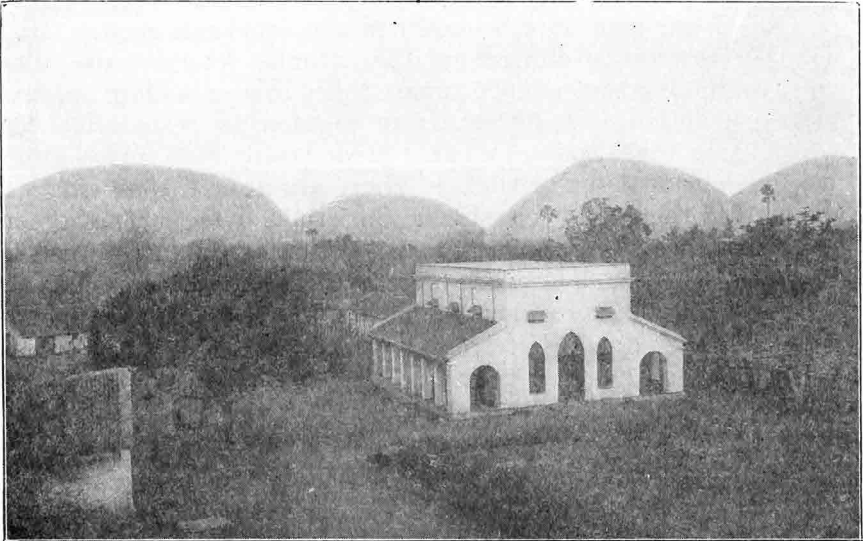
The Stations on Our Fields in India

The Mulkapett Station

After it became clear to Mr. and Mrs. J. H. Pankratz where our Conference field was to be located, the question arose, "Where shall we open the first station?" Through Rev. Goldsmith, a missionary to the Mohammedans in Hyderabad, Brother Pankratz learned of an officer who wanted to sell his place in Mulkapett, a suburb in the southeast part of Hyderabad. He asked an exorbitant price for it, but after some time an agreement was reached and Rev. Pankratz sent a cablegram to the Mission Board. They answered, "Buy. Sending Money." Then the Mohammedan wanted the money in a week, so Mr. and Mrs. Pankratz prayed and decided if the native banker would lend the sum without any other signature, they would know it was God's will to buy the place. The banker advanced the sum of \$3,000.00, which was delivered in 12,500-00 silver rupees to the place where each coin

was tested. The papers were drawn up and checked by the lawyer who was present. By midnight the key to our mission property in India was turned over to the Prankratzes.

The government sanction was granted very soon. After the house was cleaned and supplied with doors and windows it became the first missionary bungalow, and was occupied by November 26, 1903, Thanksgiving Day. The picture shows the Mulka-pett Mission Compound, which contained three acres of land with some fruit trees. It had a bungalow arranged for zenana living (apartments for Mohammedan women), and some smaller build-



ings. It was located near a number of villages and lay on a main road that crosses our field. The largest building is the first church that was built on our mission field. In the background the trees and the hills may be seen.

The first term of Mr. and Mrs. Pankratz was nearing its end when one day a summons to appear at his office was received from the Home Secretary. There Rev. Pankratz was informed that a petition had been sent to the government to remove the place because a prayer wall had been found too near the compound. The secretary kindly explained that he knew missionaries had done nothing wrong, but his advice was to sell the station and buy another and the government would grant its sanction if there was no native place of worship within one-fourth mile from the mission property. The same gospel that had made many friends had

also made a few enemies, so in order to avoid trouble and proceed with the mission work, the school and medical work were moved to a rented hall at Isamiah Bazaar in another part of the city. While Mr. and Mrs. Pankratz went on furlough, Mr. and Mrs. J. H. Voth lived at Mulkapett Station and after their return the place was sold in 1913. The price received covered the actual cost of the land and the buildings. Nevertheless, it was a great loss of time and labor for the mission.

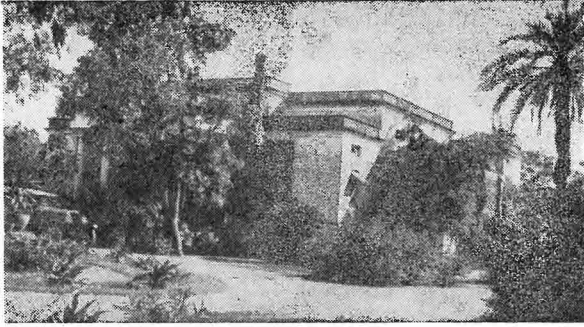
The Hughestown Station

After the Mulkapett station was sold, Rev. Pankratz looked for a place in the village of Shamshabad; but no place was for sale. Then an Anglo-Indian officer offered two bungalows and a large reading room for sale in Hughestown (which is a suburb between Hyderabad City and Secunderabad. This section was then inhabited by people of a mixed race, Indian and English.

The three compounds were well suited to the needs of the work, and with few changes it made a nice city mission. The sanction came soon after the purchase and by November, 1914, the Mulkapett Mission work again had a home. But after only a few months as many as twenty or more of the school children were down with malaria and the teachers and other native workers, as well as the missionaries, suffered much. Dr. K. L. Schellenberg and Sister Anna Hanneman did all they could to keep the school going. After two years of suffering with no relief in sight, Rev. Pankratz began to look for another place. He tried to rent or buy something at Shamshabad but nothing was available or for sale, so they continued for six years before they could move the work to Shamshabad. The church was sold in 1924 and the ladies' bungalow in 1932. From 1920 to 1935 Hughestown was considered as an outstation, only the one bungalow was kept. By 1935 the malaria-infested swamps were drained and Hughestown rapidly became an industrial center.

The picture on the next page is the Hughestown bungalow as seen from the rear during the time the shrubs are at their best. Near the front is the compound wall, which surrounds a plot of an acre and a half of land. All around the place are factories and just across the street cigarettes are made. Mr. and Mrs. J. H. Pankratz first lived in this house. After they moved to Shamshabad it was empty the greater part of the time except when the missionaries stayed there for short periods. Mr. and Mrs. J. N.

C. Hiebert moved into the house when the field was reopened for city work. Mrs. J. H. Pankratz died in this bungalow in January, 1941, and after Brother Pankratz returned to America in summer, it became the quarters of Mrs. Elizabeth Janzen. During 1948 this place was used for the mission work done by the natives.



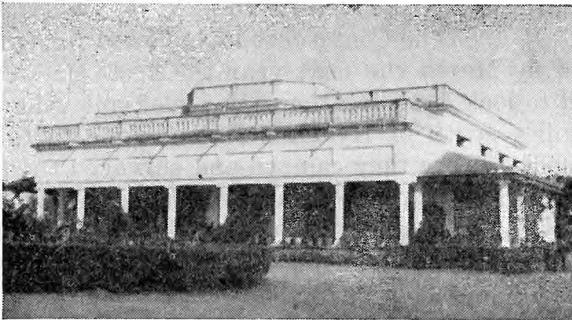
Hughestown is now a healthful place but since so many of the working class have drifted there, it is very congested and the housing problem is acute. In every available space small huts, some mere hovels, have been placed where many of our Christian families live under most unsanitary conditions among the heathen. To look after those Christians who had drifted to the city in various places became a burden to the missionaries, and thus Mr. and Mrs. J. N. C. Hiebert were the first to undertake city mission work in Hughestown. In 1939 Mr. and Mrs. J. H. Pankratz returned to the work at Hughestown, gathered the Christians for services in a rented place and opened a school in rented quarters. From 1941 to 1946 Mrs. Elizabeth D. Janzen supervised this work. Since her return to America, the mission work had to be taken to the mission bungalow because no place could be rented. To follow the Christians and win many others, the Hughestown Mission needs a chapel for services, a place for the school, and full-time missionaries for this station. The city work is difficult and demands much shepherding on the part of the missionaries, so there is no time to tour the field.

The Shamshabad Station

After Mr. and Mrs. J. H. Pankratz were in India only a few months, they tried to rent a place at Shamshabad, which is a village of about 3,500 inhabitants lying some twelve miles southwest of Hyderabad. It was a suitable location since it has railroad and highway connections to the city and the other stations on the

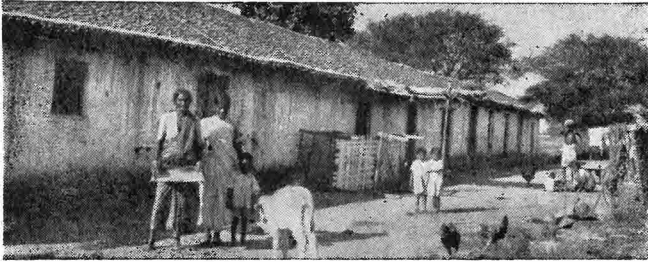
field. The Minister of the Nizam's personal estate told them no place could be had for mission work at Shamshabad, so a native worker was stationed there in 1904.

After there was again a need for a place to move the work of Hughestown, Rev. Pankratz tried again to locate at Shamshabad, but everything was closed. Then one day the native preacher came and said the Village Headman of Shamshabad was willing to sell his place for mission work. The plot contained thirty-four acres and was only a mile from the village, so Brother Pankratz carefully examined all its boundaries to make sure there was no Mohammedan prayer wall within one-fourth mile of the land. The place was purchased, but it had to have the sanction from the Nizam of Hyderabad as well as from the British government and this required years to obtain. In March, 1919, about a month before his furlough was due, Brother Pankratz was notified by the Home Secretary that the grant for the land was given, but he had to have another grant before he could begin to build. The building sanction came the next year and Anna Hanneman and Dr. K. L. Schellenberg with the aid of J. H. Voth erected temporary buildings and moved the school and the medical work away from fever-infested Hughestown. After Mr. and Mrs. Pankratz returned, the transfer was completed. Brother Pankratz built the first necessary buildings and after 1926 J. H. Lohrenz completed the building program. The compound has a church, a building which was used for the Bethany Bible School during 1948, but now serves as quarters for the High School, a school for the children, dormitories for boys and girls, buildings for native workers, a missionary bungalow, a ladies' bungalow, and a hospital.



The picture is the missionary bungalow which was built by J. H. Lohrenz in 1926-27. It has six rooms and large verandas or porches to help keep the house cool. When Mr. and Mrs. J. N.

C. Hiebert returned to India in 1948, this bungalow became their home. The Ladies' Bungalow is very similar, also having six rooms. Brother Lohrenz supervised the building of it for the Sisters K. L. Schellenberg and Anna Hanneman. This bungalow is now the home of the Sisters Emma Lepp, who serves in the school among the children, and Helen Harder, who has taken over the medical work left by Sister Schellenberg.



This second picture shows the quarters where the native workers live at the station. They are typical apartment dwellings for this purpose. The missionaries think these one-room apartments should have some light, so they have at least one window and a door. The picture shows the way the natives live in India. At night the bed, calf, chickens and all they have is taken into the house and the door shut tightly.

The Nagarkurnool Station

After D. F. Bergthold had studied Telugu for about a year he went on tour with J. H. Pankratz to view the field and to preach the gospel. In 1905 the Conference had allowed funds for a second station and by March the next year the brethren went south to preach and to look for a location. In a pleasant valley about seventy-five miles south of Hyderabad they came to the village of Nagarkurnool. There they camped and surveyed the surrounding territory while they preached in the villages. They were led to believe that Nagarkurnool was the place for the second station, so they placed native workers there in a rented building. In 1907 Rev. Bergthold was able to buy a plot of twelve acres of ground only one-half mile from the village. As soon as the sanction came, Brother Bergthold began to erect the station compound, which lies between two large reservoirs supplying water for the rice fields in the valley. This station served a very large field with a

radius of thirty miles until the Wanaparty and Kalvakurty fields were developed.

Mr. and Mrs. Bergthold thus began the pioneer work at Nagarkurnool among the heathen. This station was the home of Brother Bergthold during his service of 41 years in India. In the compound are a church, buildings for boys and girls of the school, a hospital, and dwellings for native workers.



This is a picture of the missionary bungalow built by Brother Bergthold in 1908 at Nagarkurnool. During the hot season the roof serves as bedrooms. This is the oldest missionary home built by our missionaries on our field. Mrs. Anna Epp-Bergthold died at this place in 1915 and was buried in the garden at Nagarkurnool. During 1948 this was the home of Mr. and Mrs. J. J. Kasper.

The Deverakonda Station

The Deverakonda field has much poor, sandy soil and the rains often fail to come in sufficient amounts; hence during the years there have often been famine conditions. But from the beginning the people have been open to the Gospel, and a revival spirit has prevailed. This field belonged to Nalgonda, the Baptist station which was given to our Conference in 1910. The large village of Deverakonda lies sixty-five miles southeast of Hyderabad City.

Shortly after the arrival of Mr. and Mrs. J. H. Voth in 1908 a search began for the third station. J. H. Pankratz went south from Mulikapett to meet the brethren J. H. Voth and D. F. Bergthold in a certain village where they camped to pray and plan. They were directed to consider Deverakonda, so Rev. Pankratz went to see the village and wrote to Cornelius Unruh, who then

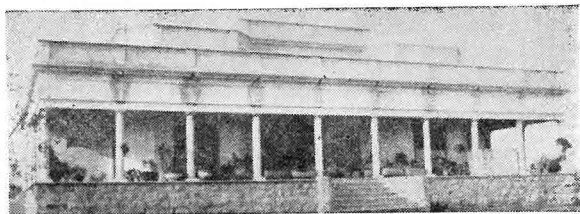
lived at Nalgonda. As a result, Rev. Voth was invited to tour the field with Rev. Unruh early in 1910.

Rev. Voth soon found a suitable place containing twenty-eight acres of ground three-fourths of a mile from the village. After the brethren Bergthold and Pankratz had also considered the place, it was purchased in April, 1911. At once Rev. Voth applied for the necessary sanction to build, but it was very slow in coming. He did all in his power, but it was not granted until January, 1916, just before the furlough of the Voths. So Brother Voth had a small bungalow built by contract while they were on furlough and upon their return they moved to Deverakonda Station in 1918. In this compound Rev. Voth built the missionary home, a church that also served as a schoolhouse until J. A. Wiebe erected the new church in 1945, a boy's dormitory, and homes for native workers. P. V. Balzer reconstructed a building to house the Bethany Bible School that was transferred to Deverakonda from Shamshabad in 1946. The picture shows the first missionary



home of Mr. and Mrs. Voth in India. It was built in 1920. Mr. and Mrs. P. V. Balzer moved to this home after their return to India for their third term.

J. H. Voth bought another piece of land containing twenty acres for the mission, so there are two compounds at the Deverakond Station. This second compound is one-fourth mile distant from the other one. In it are located the hospital, the girls' dormitory and buildings for native workers. The picture shows the ladies' six-room bungalow which was completed in 1932 by Rev. Voth



for Mary C. Wall and Helen Warkentin. In 1948 this was occupied by Mary C. Wall and Rosella Toews, who took over the school work when Sister Warkentin went on furlough.

The Wanaparty Station



In 1913 the Wanaparty field was separated from the work of Nagarkurnool to make the fourth mission station. This field was composed of three petty kingdoms governed by Hindu rajahs who ruled under the Nizam of Hyderabad. The mission station lies near the village of Wanaparty, which is the capital of the Wanaparty Kingdom of about one hundred fifty villages. Only five miles away is Gopalpet, which is the chief village of a little kingdom by the same name. This little state has only thirty villages and the land that belongs to them. The third kingdom is called Jetpole, but its principal village is Kholapur, which is forty miles from Wanaparty. There are about a hundred villages in its realm. Then there are some villages in the field that were ruled directly from Hyderabad. In some cases business transactions were necessary with any one of the four governments mentioned.

In 1911 Mr. and Mrs. D. F. Bergthold took Mr. and Mrs. F. A. Janzen along on tour through the field until they came to the Wanaparty village, where they received a royal welcome from the Minister of the Rajah. Later the missionaries were invited to locate in the kingdom. Rev. Janzen bought a fifteen-acre tract about a mile east of the village and applied for the sanction to build. The Rajah gave his consent, but permission had to come from the Nizam of Hyderabad also. Mr. and Mrs. Janzen moved to Wanaparty on October 15, 1914. At first they lived in a castor bean field in tents and then in a native house. During that time Brother Janzen rode ninety-six miles on his bicycle in the heat to work for the sanction at Hyderabad. In September, 1915, his efforts were rewarded by the permission to build the station. While the small bungalow was being built, the Rajah allowed the Janzen family to live in his garden house.

The word "compound" as used in India refers to a residence with all its buildings and the land on which they stand, surrounded by a wall. The picture (above) shows the Wanaparty com-

pound. It shows the wall around the place, and the buildings, such as the church, the hospital, the ladies' home, the school, and the buildings for natives. (The large building to the right is the missionary bungalow.) In the background are to be seen the trees, a lake to the left, and the hills of the countryside.



This is a picture of the missionary bungalow that was built with relief labor by Rev. Janzen during the famine years. The Rajah insisted that his

craftsmen build the pillars and the other art work on the house. After the death of Rev. Janzen in October, 1927, Mr. and Mrs. P. V. Balzer were assigned to the station and it was their home for the entire second term. Since 1941 Mr. and Mrs. J. J. Dick resided in this bungalow until they went home for furlough.

This is a picture of the building that was first used for the hospital work at Wanaparty.

Margaret Suderman began her medical service here, and after the hospital was



built this became her home. After Anna Suderman came to the station, both sisters stayed in this house, which was changed to suit their needs. During 1948 Margaret Suderman, the medical missionary, and Anna Suderman, the teacher, lived here, looking forward to the time when a new bungalow could be completed.

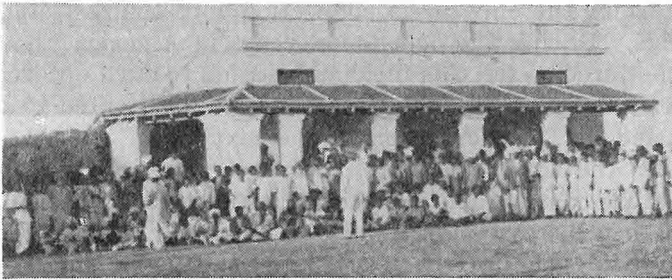
The Kalvakurty Station

The Kalvakurty Field was separated from the Nagarkurnool work in 1922. Kalvakurty village lies about thirty miles west of

Deverakonda on a road that leads to Hyderabad City, sixty miles away. The village is a government center and has a population of some 4,000.

Mr. and Mrs. J. H. Lohrenz located a plot of eighteen acres of land near the village, bought it for the mission and applied for the sanction to build. While they worked for the permission and waited, they lived at Nagarkurnool, toured the field and taught in the Bible School conducted there. During the years of waiting for the sanction, P. V. Balzer and J. A. Wiebe also worked to obtain the privilege of building the station. At last in 1931 it was granted, and the next year Brother Wiebe began to build a small bungalow on a high place on the land that overlooks the countryside. The Wiebe family moved into the house on New Year's Day of 1933 and at last the Kalvakurty station was occupied after ten years of waiting.

Mr. and Mrs. J. J. Dick came to live at Kalvakurty in 1935, finished the house and built some cottages for native workers. After they left for Canada in 1929, the bungalow was empty until Mr. and Mrs. Herman Warkentin were assigned to continue the building program and expand the work during their first term in India.



The picture shows the Kalvakurty bungalow that was built in 1932 during the depression years in America. The dark structure to the left is a pandal of poles and leaves that was built to serve as a meeting place for the first Telugu Convention at Kalvakurty in 1935. Some eight hundred Christians had gathered for that occasion and some of this group are seen in front of the house.

The Janumpet Station

The Janumpet Field was opened by A. M. Boggs, a Baptist missionary. He acquired the government sanction to build

on a nineteen-acre tract of land near the village in 1916. Janumpet village lies some thirty-two miles southwest of Hyderabad and eighteen miles southwest of the Shamshabad station and is on a railroad and a highway to the city and through the field.

Rev. Boggs finished only a very small house and a few other buildings. This property was offered to our Conference by the Baptist Mission in 1931 and the transfer was completed the next year. Only native workers have lived at this station, but it offers an opportunity to build up another station if the need should arise. From 1932 to 1940 this was considered a separate field, but it is now divided, the northwestern part belonging to Shamshabad and the southeastern section becoming part of Kalvakurty. Thus we have only eight fields, since the Janumpet station is now considered only an outstation.

The Mahbubnagar Station

The Mahbubnagar Field was opened by Baptist missionaries in 1882. Because the Baptist Missionary Union gave our Conference the territory lying between their fields of Nalgonda and Mahbubnagar, the latter was left isolated with the Methodist Mission to the left and ours to the right. The Gadwal Field to the south formed the only direct connection with the rest of the Baptist fields. During the depression years in America, the Baptist Mission offered to sell this field and station to our Conference at a very reasonable price. The Conference of 1936 voted to buy the station and the transfer was made the next year.

From the very beginning of mission work in the Mahbubnagar field the caste people showed an interest in the Gospel, which has not been the case in other places. A goodly number of leading natives of the field have been saved and baptized during the years. However, there also came much opposition from caste leaders, but the authorities of the government remained friendly. The mission work was not interrupted by the transfer to our mission, but was taken up by Mr. and Mrs. J. A. Wiebe and continued with the help of the natives.

Mahbubnagar village lies on a railroad and a highway about fifty miles south and somewhat west of Hyderabad City. The mission compound is situated near these conveniences of the village; also a hospital compound, which was later purchased from the Baptists, is in Mahbubnagar.

Missionary E. Chute is responsible for most of the buildings at the station. In the compound are a nice bungalow, a church,

dormitories for boys and girls, dwellings for native teachers and other workers, and a fine schoolhouse with an assembly hall and an open court. The Mahbubnagar Station is the oldest on our field and still serves the largest territory.



The picture shows the missionary bungalow that was built by Rev. Chute in 1888. Mr. and Mrs. J. A. Wiebe were the first of our missionaries to live in this home. They were assigned to this station in 1936 and lived there

until 1946. After the Wiebe family went on furlough, Mr. and Mrs. A. A. Unruh supervised the work at Mahbubnagar and lived there for short periods. Margaret Willems and Edna Gerdes began their language study at Mahbubnagar.

With the purchase of the Mahbubnagar station was also included a tract of sixty-five acres of land at Jadcharla, eleven miles to the northeast. The Baptist Mission had used this as an industrial farm for giving work to students. On this land is an old mission station of small buildings near the highway to Hyderabad about two miles from the railroad station.

It was the fond hope of Sister K. L. Schellenberg that this place, which is nearly centrally located in the field with good connections to all stations, might be used for a medical center for our mission stations. There is also the desire among our missionaries to establish a leper colony on this land to help those suffering from leprosy and to give them the gospel.

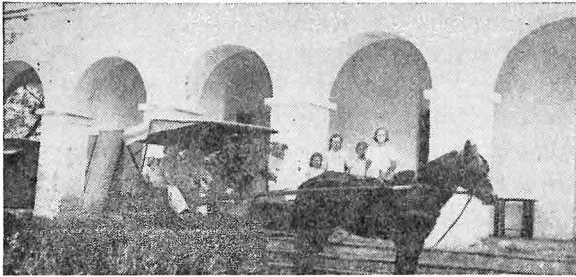
The Gadwal Station

The Gadwal Field lies just south of Mahbubnagar and reaches to the Tungabhadra River, a small section extending beyond into the Madras Presidency. This little part called Adoni (It now shows on the map of this part) was added to the Gadwal Field later because during the Baptist work at the mission this had belonged to the field and the Christians wished to retain their for-

mer connections. Gadwal was a petty kingdom ruled by a Hindu queen, who was subject to the Nizam of Hyderabad. Her palace was in the village which is also called Gadwal. In former years her family was much opposed to the Gospel, but the Baptist missionaries succeeded in obtaining a sanction for the station in 1904. The people, however, were ready and open to the Gospel from the beginning, and great revivals have followed.

Gadwal village is situated on the railroad, but only a narrow Indian road leads to the station, which is built on twenty acres of land some three miles from the village. The Kristna, which is considered the holy river of South India, is only two miles from the station. This station was purchased along with Mahbubnagar and transferred to our field in 1937.

On the mission compound was a bungalow, a school, which also serves as the church, and some buildings for the children and the native workers. Most of these buildings were in need of repair, which was begun when Mr. and Mrs. A. A. Unruh came to the station in 1938. After their return to America the place was empty until the Unruh family again came back in 1946. The Missionary Council of 1948 appointed Margaret Willems for medical work and Edna Gerdes to supervise the school in Gadwal.



The picture shows Rev. Unruh with his cart and pony in front of the missionary home at Gadwal. The children on the veranda are watching his departure.

The Ootacamund Rest Homes

The climate on our field is more temperate than in some parts of India, yet it gets very hot in March and the heat increases until the rains begin to fall in June or July. In the stations that lie low, more discomfort is felt than in the others. Nagarkurnool is in a valley, Gadwal lies near the river, and also in Wanaparty and

Deverakonda the heat seems more intense than at the other stations. This steady heat is very depressing for most white people and largely confines them to indoor work during the day. Some missionaries can endure the heat better than others, but all find it necessary to take brief periods of rest in cooler parts of India from time to time. Ootacamund and Coonoor, of which the latter is some twelve miles lower and considerably warmer, and Kodai-kanal in the Palni Hills are places in South India that are often visited by our missionaries.

The climate is especially hard on the children on the plains, therefore schools have been founded for them in the hills where it is cool. The Breeks Memorial School is at Ootacamund, about five hundred miles south of our field. It lies at an altitude of 7,500 feet and is cool during the hot season. This school has been long established and is a typical English boarding school with strict discipline. It offers work that prepares the students to enter an English University, which is a little more than high school training in America. It has been under the direction of God-fearing teachers from the Plymouth Brethren.

In late years an American school which began to claim the attention of some of our missionaries was opened at Kodaikanal in the Palni Hills, over 7,000 feet above sea level. This school is managed by a board elected from the missionaries of a group of missions in India. The course of study leads to high school graduation and in the boarding house efforts are made to create a home-like atmosphere, but higher tuition rates are charged of students from non-cooperating missions. By the end of 1948 our missionary parents had hopes of soon having a Conference owned home at Kodaikanal, which should become a family center for the children under supervision of houseparents.

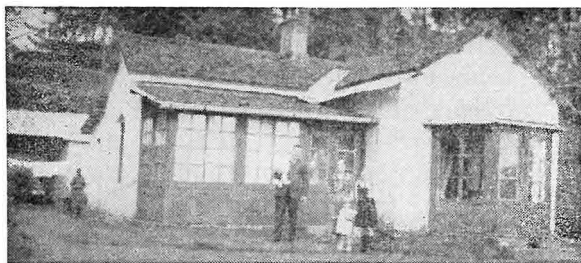
To provide a place for our missionaries to live during the hot season, the Conference of 1906 decided to buy a home in the hills. J. H. Pankratz went to Ootacamund for a rest and while there purchased the first mission property in the hills. Later another house was bought for another family to use during the hill season. To keep these homes up, some rent is charged from those who go there to live in summer. The two homes are on Missionary Hill, surrounded with the beauty of nature in a pleasant atmosphere that provides physical as well as spiritual refreshment for missionaries. The homes are often used by the newly arrived missionaries for language study and by parents who have children in Breeks Memorial School.

Grace House



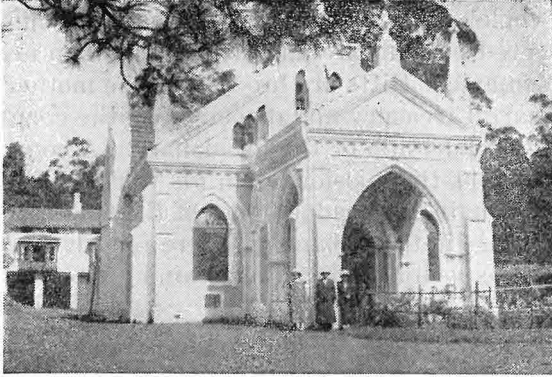
This picture shows the missionary home, called Grace House, in Ootacamund. It was bought while under construction by J. H. Pankratz from Abraham Friesen of Nalgonda. It is on the slope of Missionary Hill, about a mile and a half from the market, Breeks School, and the church below. There is only one house higher up the hill than this one. Several times this house has been repaired. In 1934 it was rebuilt by J. A. Wiebe. The side of the house to the right in the picture has a veranda and the part to the left formerly was a sun porch with glass windows. These were no longer whole, so Rev. Wiebe removed them and built a regular wall in their place to make more room in the house. Usually two families live in Grace House.

Grace Cottage



The second house built for our Conference is called Grace Cottage, and is usually occupied by one family. It too had to be repaired. The picture shows Mr. and Mrs. J. J. Dick and children standing in front of the house.

Union Church at Ootacamund



The children who attend school at Ootacamund are required to attend church services under supervision. The hill season also offers a time of spiritual refreshing for the missionaries who come to this place from various parts of India for conferences, Bible study, and prayer.

PART V

THE CHURCH AND ITS ORGANIZATIONS ON OUR FIELD IN INDIA

Section I

The Types of Churches

The Mission Station or Central Church

The first church among the Telugus on our mission field was organized at Mulkapett on March 27, 1904, with eight members. By 1924 this church had Christians from the following groups: 750 Madigas, 250 Malas, 100 Sudras and 100 from other castes. To a thousand Christians from the outcaste groups there were two hundred from caste people in the church in the Mulkapett Field which later became the Hughestown-Shamshabad Field.

As other fields were opened and souls were saved and baptized, churches were organized at the stations. Such a central church is called in Telugu "Tahli Sanghamu" or "Mother Church." These are similar to our home churches in their organization, and

a great number of natives are drawn into the work as deacons who are elected or appointed, Sunday School teachers, and workers for the young people's meetings and Bible classes. Communion services are observed periodically and rites of baptism are performed as occasion demands. Gifts are brought to the mother church and placed in a central treasury and dispersed as the congregation decides under the leadership of the missionary. A committee of Indian brethren helps the missionary in his work. The mission station churches remain the headquarters of the fields they serve and the native workers in the villages go there for advice and spiritual encouragement as well as more Bible training from time to time.

The Branch Church

After the number of Christians increases in a field, separate churches are organized with believers from a group of villages, and these are called "Uppa Sanghamu," or "Branch Churches." The organization in these churches is simpler, yet it is much like that of the central church. These branch churches are native in nature, but they do not reach the masses. The mother church retains some supervision over the branch church and also aids it in its financial burdens.

The Local or Native Church

To make the church of Jesus Christ in India indigenous, so that it is rooted in native soil and is truly Indian in character the missionaries have been seeking to establish churches in the villages to serve the local people. Such native churches are called "Stahla Sanghamu," and could continue in existence even after all missionaries should be called from the field. These are to become self-governing, self-supporting and self-propagating in the great task of evangelizing the natives in the villages. Wherever there are Christian groups coming out from among caste people they are ready for self-support and self-government, but in the case of outcaste Christians this is no easy matter to attain. In all cases the Holy Spirit must call forth workers to shoulder the burdens of the church and make them soul-winners. A great burden for their own lost Telugus must be laid upon the hearts of simple Christian natives. Where this has happened the Lord has done wonderful things. From a village where there were no Christians came a call for baptism because a simple illiterate Christian had gone there to witness for his Lord and fourteen souls were saved there.

The pattern for the organization of the local churches has been taken from the native government form used in villages, which is a body of five men chosen by the people to govern and to inflict punishment where deserved. The native leaders are called elders in the villages and also in the churches. The more able spiritual brethren, called "Padalu," are chosen to be the elders in the churches; in most cases they have no education but do have the confidence of the Christians. There are three to five elders who are given training for their respective tasks in the organized village churches. One or more are made responsible to call the people for regular worship and lead in the services where they have no regular preacher. One brother is taught to become the secretary, to keep record of the membership, and enter decisions of the church at business meetings and also record deaths and ex-communications where they become necessary. A third brother is elected as treasurer and he keeps a record of the collections and little items of expense, such as one cent for kerosene for the lantern, four cents for a grass mat or thirty cents, which is a large sum indeed, to send a delegate to the conference. These elders and the preachers in those churches where they have a preacher (who in most cases receives his salary from the mission) constitute the church council, which is responsible for the well-being of the village church.

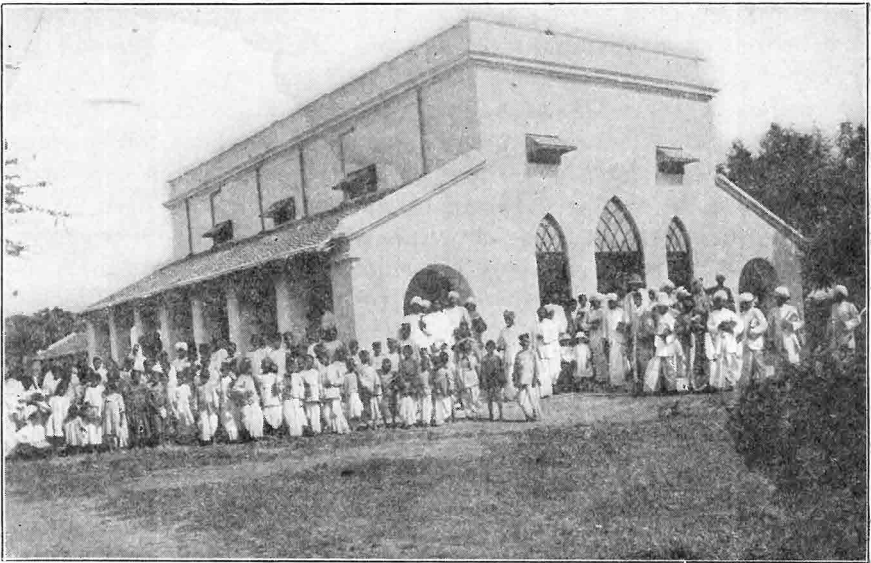
In the village churches meetings are held every Sunday; in some places they are in the morning and at others in the evening. To get the Christians to come to services on the Lord's Day is not easy at all times, for India does not observe Sunday. In the city those who are employed by Mohammedans get Friday off and are required to work on Sunday, and in the villages those who are slaves are kept at their duties during the day, especially during busy seasons. Midweek prayer meetings are held and Sunday Schools are conducted in many village churches, even though these are but small. There were fifty-six organized churches on the field in 1948, of which forty had church buildings for their meetings, but the buildings are not the church. The church is rather the believers, the "called out," who witness in a heathen community.

By 1948 the membership in the village churches ranged from twenty to two hundred made up from the people in the village where the little prayer hall is built and also from others near by. These churches may spread the Gospel over the entire field and by the grace of God make it Christian, yet truly native in character.

The Church Buildings at the Mission Stations

The churches at the mission stations are built of permanent materials, according to western architecture, and furnished more or less in the same manner. After the bricks are burned, the building is erected by many men who work a long time to complete the structure. The church, as well as the other buildings on the compound, is very large in comparison with the native dwellings in the villages. The appearance of the buildings, though impressive, has an occidental stamp.

The Mulkapett Church



This picture shows the first church that was built on our mission field in India. It was erected by J. H. Pankratz during the first years of work at Mulkapett. After the compound was sold in 1913, this building became a government police station.

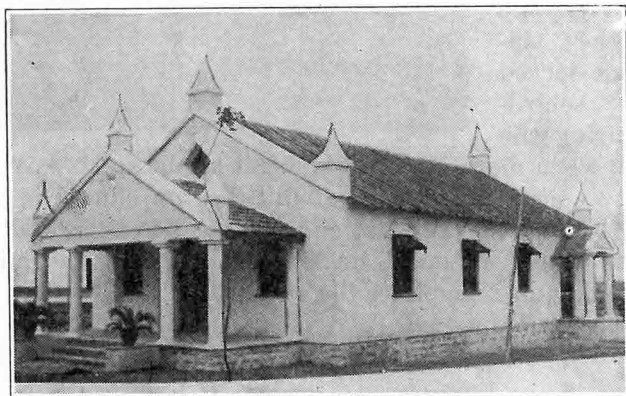
The Shamshabad Church

The first picture on the next page is the new church that was built by J. H. Lohrenz with special gifts from America. The building is sixty-two feet long and thirty-four feet wide and the walls are of brick and the roof of red tiles. It provides room for four hundred fifty people. The natives supplied the clock, a table and the benches for this church. What a joy it was to dedicate



this building, after using the school house for church services for twelve years! In 1932, December 18 and 19 were set aside for the dedication services and a festival. The Sunday School met in the schoolhouse and then all went and stood at the door of the new church. There V. Abraham, a native preacher, read a Scripture portion and prayed, and then all entered the church. After everyone had found a place and quiet was restored, G. S. Douglas, another native preacher, greeted the congregation and J. H. Voth offered the dedicatory sermon and prayer. In the afternoon of that great day at Shamshabad mission station thirteen souls were baptized and added to the living church.

The Wanaparty Church

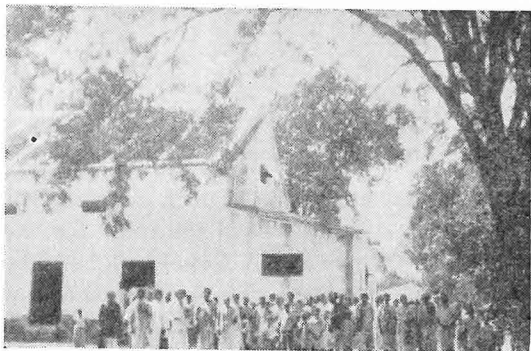


The picture shows the Wanaparty Church, which was built by P. V. Balzer in the main compound near the school and the mis-

sionary bungalow. The picture was taken shortly after its completion. It was dedicated on September 6, 1936. D. F. Bergthold came to help in the services and stayed for a Worker's Bible School the next week.

The Mahbubnagar Church

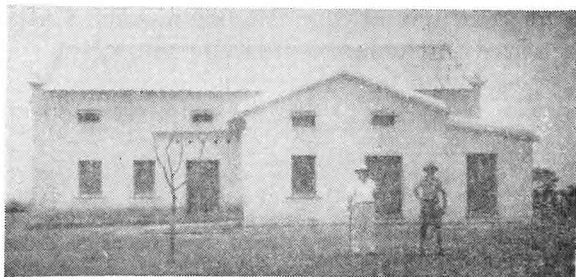
The picture shows part of the church and the congregation



of the Mahbubnagar mission station in the shadow of some huge trees. This is the oldest organized church on our field and was built by Baptist missionaries many years ago, being transferred to our work in India in 1937.

The Deverakonda Church

The Deverakonda station had a small church that J. H. Voth built in the early years after he opened the station. It also served as the schoolhouse. During the



war years when materials were difficult to obtain, J. A. Wiebe dismantled two small buildings and built the new church in 1945. Up to date (1948) this is the last church that has been built at our mission stations. It stands in the compound of the missionary residence and quite completes the station.

The Village Churches

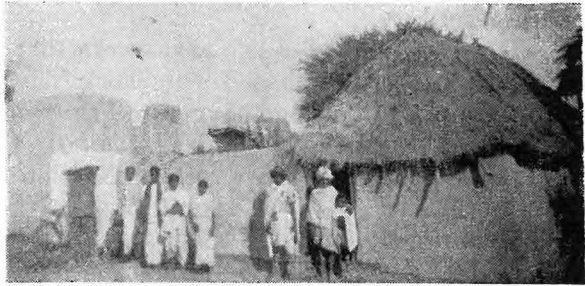
Until recent years there were no buildings in the villages available for church services, so during the rainy season the Christians gathered in the house of their native preacher. But as

the churches grew in number there was need for more room, so chapels were built in the villages for the Christians who lived there or in nearby villages.

The village chapels or prayer halls are truly oriental in style and fit into the Indian village. Some of them are very modestly built and have mud walls only six feet high with one side entirely open and a thatched roof made of grass, maize stalks, or palm leaves. Native chapels built before 1934 cost about twenty dollars, a few even less and some more, and yet in most cases it was necessary to help the congregation financially. There are also a few larger chapels built of brick and mortar. These are a great achievement for a community. The best native chapel cost two hundred dollars. It is in Jadcharla village and the Christians there paid for most of it. The dedication of a village prayer hall is a great joy for both missionaries and Christians. Each one is a silent testimony and witness to both Hindus and Mohammedans that there is a group of Christians in the village.

A Native Prayer Hall

The picture shows a truly native chapel and parsonage from one of our fields in India. To the left is the door of the the pastor's house and the door to the right leads into the



little prayer hall. A wall has been built to join the two buildings, thus making an open court for the pastor's family and the Christians to enjoy. This is one of the better native chapels and is a great accomplishment for the Christians of that congregation. Such a place of worship becomes the community center for a church congregation in a village. It is also used as a schoolhouse for the children and the adults who want to learn to read.

Section II

Organizations of the Telugu Mennonite Brethren Church and Its Missionaries

The Andhra Mennonite Brethren Conference

The indigenous conference on our field is also called the Andhra Mennonite Brethren Conference. The first conference of our Telugu Christians met in 1916 at Hughestown with Mr. and Mrs. J. H. Pankratz and the Christians of that place serving as host church. In 1918 the churches organized on the entire field.

In 1940 the twenty-fifth Conference again was invited to Hughestown with Mr. and Mrs. Pankratz. A great growth in every direction was evident to testify what the grace of God has wrought in the lives of the Telugu Christians on our field.

The organization meets annually and the procedure is similar to our conference work at home. There is representation by delegates from the congregations and also from the missionaries. In 1948 the Missionary Council had nine delegates representing the missionaries on the field. The conference is under the leadership of Telugu brethren and a program which consists of devotional and business sessions is made and carried out during the Conference days.

The Andhra Conference also works through committees that represent the various phases of its work. The Home Mission Board is responsible for evangelizing some thirty villages in a certain section, called Home Mission Field. (See the map in Part IV, "The American Mennonite Brethren Mission Field in India"). The Conference aids also in the publication of the monthly periodical called "Survartamani." It shares too in responsibility of the Bethany Bible School, which trains native workers for the mission. The various committees report, and conclusions are reached which are recorded as resolutions to be followed during the coming year.

The Field Association

The annual convention, called the Field Association, is an Indian institution. It is a meeting for the churches on each of the eight mission fields. These gatherings are held in order to reach the Christians in the villages and give them an opportunity to learn more of God's Word and how to live a Christian life that will be a testimony among the natives. These occasions of Chris-

tian fellowship do much to strengthen the simple believers and help them solve their daily problems. Practical topics are discussed in relation to God's Word and information is given on subjects such as: How to conduct a Christian festival, such as a wedding and what to do at Christian funerals, how a Christian family should live, etc. The Field Association also provides an opportunity to the missionaries to transfer more and more responsibilities to the growing native church.

The Field Council

The Field Council is a new venture on our mission field in India. It was instituted on March 17, 1946, and is a joint meeting of Telugu Brethren representing the eight Field Associations of our mission and the missionaries present on the field. The Council in 1948 was composed of fourteen members that are elected for a term of two years. One member is chosen from each Field Association, which makes eight, and six others are elected by the American Mennonite Brethren Missionary Council, making a total of fourteen.

The Field Council is organized with a chairman, an assistant chairman, one secretary who records the minutes in Telugu and another who records them in English. These Telugu brethren gather for edification, mutual fellowship and consultation at least once a year, and may be called together any time the officers see fit. Items for consideration may be brought up by the Andhra Mennonite Brethren Conference, by the American Mennonite Brethren Mission, or the Field Council itself. Thus the Field Council is organically tied to the Andhra Mennonite Brethren Church or the Telugu Christians on our field, and the American Mennonite Brethren Mission, or our missionaries on the field, and indirectly to our Conference in America.

The Field Council is designed to promote and maintain the closest cooperation and relationship between the mission and the indigenous church, which is the fruit of our missionary labors in India. It therefore endeavors to encourage the growing church, seeks to strengthen it spiritually, organizationally, financially and in whatever way it may be of assistance in promoting and establishing the Church of Jesus Christ in India.

Mission Council

The American Mennonite Brethren Missionary Council in India consists of all missionaries on our field who are duly appointed

by our Board of Foreign Missions. In former years this organization was called the Missionary Conference. The Council meets twice a year or oftener if necessary to consider problems of the work and draw up recommendations and make a report of the work to be sent to the home office of the Board of Foreign Missions. They may also prepare items to submit to the Field Council for its opinion on the matter. At the annual meeting the officers are elected, committees are chosen, assignments are given new or returned missionaries as to where they shall work or when shifts in the missionary staff become necessary; thus the work is planned for the coming year. For information on the spiritual and social aspect of the Missionary Council turn to Part III, Section II of this chapter and read the topic "Our Missionaries in Fellowship."

The Administrative Committee of the Missionary Council

The Administrative Committee is made up of the chairman, the assistant chairman, the secretary, and the treasurer of the Missionary Council and two or more additional members. This committee carries on the work of the Missionary Council during the interim between the regular meetings.

PART V

THE MISSION WORK ON OUR FIELD IN INDIA

Introduction

The geographic position of India and its climatic conditions greatly affect mission work on our field and help to decide the nature of the activities during the various seasons, for the work is arranged to fit these conditions best.

During the rainy season, which normally lasts from the middle of June to the middle of October, the roads get very bad and the streams, which have no bridges, are high and dangerous to cross. The best touring season is from November to the end of March. During that time long, extended tours are made into the fields by missionary families. During the hottest part of the dry season it is not suitable to go on tours, but the missionaries do go out any time into the villages to settle some matter or to preach, usually after nightfall when it is cooler. The hottest period is also called

the hill season, for then many of the missionaries go to the hills to join their children and to escape the greatest heat for some time. When the missionary family can stay at the mission station, there is always much work for them there. The single sisters are very much tied to their work at the stations in the schools or hospitals, but they also go out to the villages when they can.

All of our mission work is done with the purpose of reaching lost souls with the Gospel and building up the church so that it will become self-propagating. Hence no matter whether our evangelist missionary families and single sisters stay at the stations or go out into the villages they are doing evangelistic work in some form or other.

Section I

The Work of Evangelism

The Preparation for a Tour

Before the rainy season ends, the missionaries plan their tours to cover as much territory as possible together with their native workers. If a large group is available they may decide to go out in bands, the older evangelists taking some younger ones or Bible school students. Sometimes they plan separate tours in different directions; at other times they divide for a few days and then meet in certain villages, or they may travel together and camp in the same village and then go out in groups to visit the surrounding villages. If only a small group can go with the missionary, they plan to stay together.

If the missionaries have a trailer house it is used as the home of the family during the tour. Those missionaries who have no trailer house still tour in the same fashion as all the first evangelists did on our field. As soon as the rainy season ends, the tents must be taken from storage, examined, and mended if necessary. Then when the day of departure arrives, the tents for the missionaries and the natives, all the bedding, which is folded into bed rolls, the cooking utensils, the food, such as toasted breads, cookies, vegetables, fruits, rice, grain, curry powder, and other things are carefully stored in tiffin baskets and together with the camping furniture and the suitcases are packed on one oxcart and the family takes another one or the car wherever it can be used, and the party moves out into the field.

On Tour Through the Villages

Our first missionaries had only native means of travel, but now they have automobiles. Nevertheless, the oxcart is still used where there are no roads to follow, or during the rainy season. A jeep, which may solve many of the traveling problems, was taken to the field in 1947. There the trailer house is called a "caravan" and it has proved to be very practical for touring with a family, as it may be drawn by car or by oxen.

The cart with the supplies moves on to the camp site, while the missionary with some natives may stop in one or more villages to conduct street meetings. After the desired place is reached, the tents are set up for the natives and where necessary also for the missionaries while the cook prepares the supper over a fire between a few stones. Meanwhile the missionaries seek out the Christians, if there are any, or deal with any individual souls who come along. Where there is a native church and a pastor, the Christians gather for a service, instructions, examinations of candidates for baptism, and communion services. At night a group conducts street meetings near some house, either in the outcaste section or among the caste people, wherever there is an opportunity. During harvest time or other busy seasons they may have to wait until after nine o'clock in the evening before the people come from the fields.

The missionary usually hangs a lantern in some place and the native workers begin singing gospel songs, accompanying them with their native instruments while the people begin to gather. The men from various caste groups sit together and the outcastes stand until they are bidden to take a place on the ground. After the people are quiet, one or more native evangelists explain some simple Bible truth in a way that is understood by the Telugus and then the missionary also gives out the Word of life. Many times all are quiet, but at other times the people are restless and noisy and may begin to quarrel, or some idol worshippers may come by with loud talking, or music, or some officials may interrupt in some way. Then some may ask questions before the service is over and the missionary and his workers gladly answer those who want to know about things they have heard and cannot understand, especially if they want to be shown how to be saved.

After all the villages have been visited in one section, camp is broken early in the morning to get as far as possible or reach the next place before dark, so supplies may be bought for the camp.

Thus for days or weeks, as the case may be, the missionaries go through the field to visit the native churches, to inspect the schools and to preach the gospel to the unsaved. Then they return for a brief rest and preparation for another tour into another part of the field. Thus they strive to visit all the villages where there are Christians and as many others as possible during the best touring season. While the missionary is touring in the field, the work at the station is carried on by native workers and the single sisters if there are any.

A Tour in a Bundy



The picture shows how the missionaries travel on a two-wheel native ox cart which has a top added to it. Many times when the roads are very bad the missionaries are glad the cart has only two wheels to bump over the stones in the roads or in the fields. In the background are seen a group of the missionary party walking for a change. One man walks ahead to find a good place to cross a wet spot in the field and another sits behind the oxen to drive them. Behind him are the passengers. Thus they travel at the rate of two and a half to three miles an hour, taking turns walking and riding in the bundy.

Travel During the Rainy Season

India receives all its rain during one season and then much water collects in low places and many streams run far over their banks. When the missionaries travel they often lose much time in crossing high streams or deep water on the road. Often they must get help to get the car across and then they go on until the next bad place where they may get stuck again. There are only



a few highways through the field; therefore much travel has to be done on ordinary Indian roads. During this season the ox cart is often used to reach places which are inaccessible by car.

The Work Among Women in Villages During Touring Time

Among the Telugus on our field there are many more men saved than women. Because of centuries of subjection, the women are very shy and will not come to meetings where the men gather in the streets. Therefore, they must be gathered in separate services and taught by another woman. Our missionary sisters go along on tours whenever possible to work among the women in the villages.

The missionary sister with her Bible women goes from house to house to visit the women and tell them simple Bible stories, teach them Bible verses and songs and show them how to pray. The wives of Christian men are especially sought out and even those who have come to believe still need to be taught.

The outcaste women have to work in the fields; therefore they must be visited in the morning before they leave. Many caste women never leave their homes because they observe purdah or seclusion, but they, too, are very difficult to win for Christ.

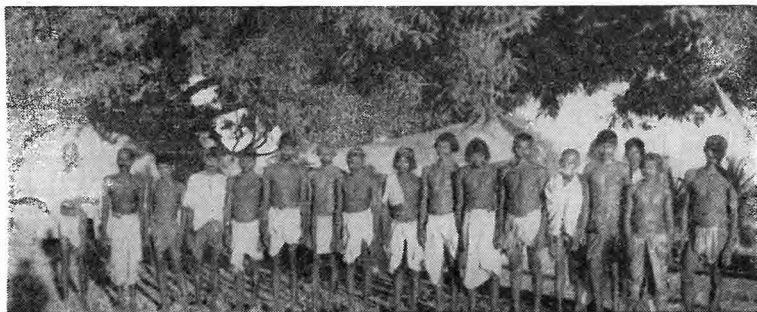
The need for women evangelists was seen by our missionaries and Mrs. Elizabeth Janzen was the first one to go out for this work on our field. The picture on the next page shows her group of native workers before her trailer house with a few patients who came for help. The second man in white (from the left) is Jona, the native preacher, who was also willing to serve as ox driver and cook for the group. His wife is the small woman in



dark clothing to the right with the two small children to her left. The other workers are Ramake, an old Bible woman, and Nellie, a nurse, in the center in white, with Minnie, another Bible woman, to her left. With this group of workers Sister Janzen toured in the villages of the Nagarkurnool field as long as she could continue this blessed work of reaching the women. This phase of work calls for more women evangelists to give all their time to the work among the women in the villages and at the mission stations to establish strong churches and better Christian homes among the Telugus on our field.

The Fruits of Evangelism in the Villages

One great joy of our missionaries is to baptize believers in the villages as they tour the fields. In India baptism is the formal step from Hinduism to Christianity and means a real separation of family ties. A man may be a believer and still be counted as a caste member, but when he is baptized he is disowned and often loses



his wife and his children. This is the case especially among believers coming from caste families, and though less evident, it nevertheless also exists among the outcastes. Since a Chris-

tian will no longer wear the caste sign nor pay for idol festivals, family members often make it hard for those who leave their number and receive baptism. The picture on the previous page shows a group of sixteen men who were baptized in a village of the Gadwal field. It was the great joy of Mr. and Mrs. A. A. Unruh to baptize eleven women the next morning, among them being a number of the wives of these men. The missionaries stress the point that men who are saved must seek to win their wives and their children for Christ and begin a Christian home.

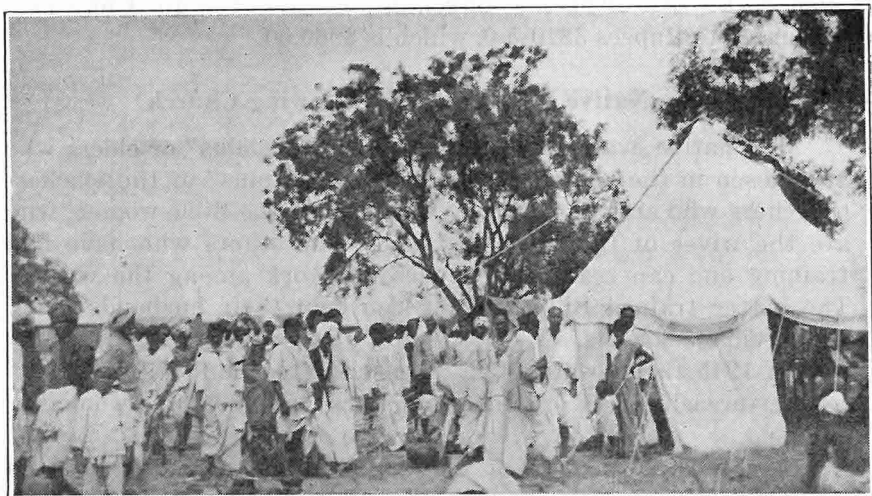
The Gospel Is Given at Jatra



Every possible opportunity to give the Gospel is utilized by our missionaries. The picture is one of a "jatra" or fair that is held each year during November at the Wanaparty village. It was taken in 1935 by P. V. Balzer.

The fairground of about one hundred sixty acres is crowded with ox carts, people, cattle, and whatever was brought to be sold at this market fair. During the first full moon in November there is a great heathen festival connected with the jatra. This is the wedding of one of the gods to a goddess and is celebrated each year with many sinful practices.

The picture on the next page shows the Gospel tent that was pitched on the fair grounds where a native preacher is giving the Gospel to bystanders. All day long and during the night the Gospel is given to the people who come past the tent by native



workers who take turns in preaching and selling Gospel portions or going to invite the people for special services. The Christians who come to the market gather about the tent for more Bible instruction and fellowship. Thus the Gospel is given to great multitudes and Christians are edified during the days of the jatra.

The Offerings of the Christians

In villages where there are Christians or established churches, the missionaries teach the believers to give for the Lord's work. An offering is received at the regular church services and at the annual harvest festivals, which they may conduct themselves or when the missionaries come to visit them. It is a joy to celebrate with the missionaries and at such times the Christians all do their best to give Bible verses, tell stories from the Bible or read some portion. All this tells the missionary how faithful the native teacher has been in instructing the church. After some messages from the missionary group, the people bring their offerings, which may be some small coin, some vegetables or fruits, grain, eggs or chickens, or whatever they may have. At places the names are called and each one brings his offering. Sometimes they can hardly wait until their turn comes. Such offerings from the village churches give those simple Christians a part in the mission work that the Andhra Mennonite Brethren Church is doing in our field. Even though the Christians are very poor, they have been taught to give from the very beginning of our mis-

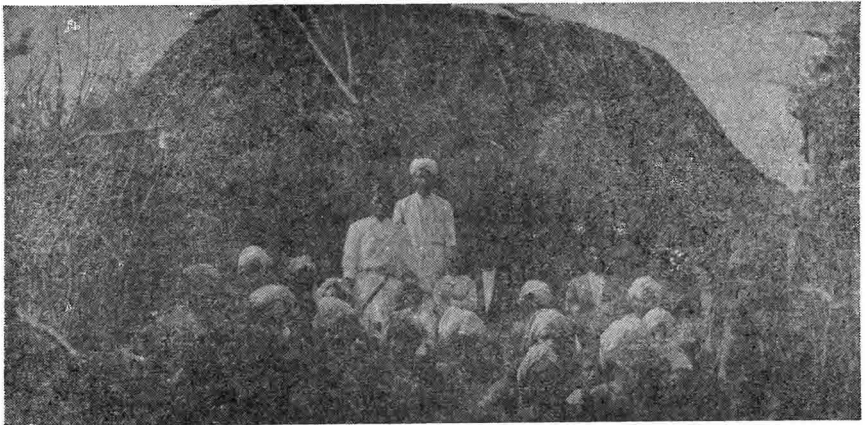
sion work. By 1940 the offerings of the Telugu Christians amounted to Rupees 3810-5-0, which is \$960.00.

The Native Workers in the Growing Church

The native evangelists consist of the "Bedalus" or elders who are chosen in the village churches, the "Pontalus" or the teacher-preachers who are supported by the mission, the Bible women, who are the wives of the preachers, and some others who have had training and can read and do personal work among the women. The better trained Bible women also help their husbands teach in the village schools.

In 1945 there were 132 licensed preachers, 115 village teacher-preachers, 11 ordained ministers, and 100 Bible women in our field.

The constant prayer of the missionaries is, "Lord, give us Spirit-filled workers." Through the years the missionaries have tried to find those men and women whom God has called into service. The growing work demands that more and more work be done by natives in the church on our field.



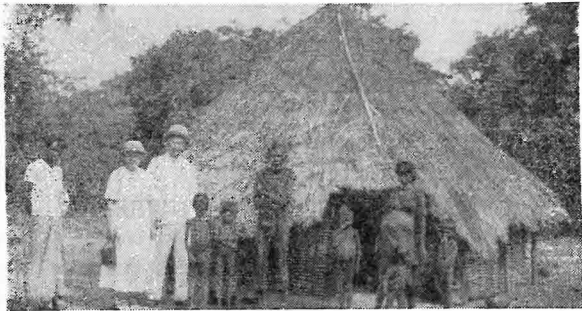
The picture shows a native preacher with his wife ready to conduct a service at dusk out in the open in front of the house. A faithful couple that has a burden for the lost and works hard to teach the Word of God to the village believers is the key to a growing native church. As the churches multiply, more and more heathen can and will be reached by the village evangelists and their wives, for they stay with the people, while the missionary can visit the churches only from time to time.

The evangelists know how to make the Gospel interesting to the people, and some use a "kalakahepam," which is a recital of Bible verses and songs that pertain to some Gospel story or theme. But the native evangelist has much more work to do than to preach and teach, for he is consulted before engagements or marriages among Christians; then he performs the ceremony and is often asked to arbitrate in quarrels or disputes between employers write letters for the people, and do many other things.

"May God give a double portion of His Holy Spirit to the native workers," has been the prayer of our missionaries. The masses of the Telugus must be evangelized by natives. Great is the need for true, devoted workers.

The Unevangelized Tribes in Our Field

In the Amrabad Hills, which lie in the Deverakonda and Nagarkurnool fields, there are still people who are untouched by Hinduism and also have not heard the Gospel of Jesus



Christ. The first picture shows Mr. and Mrs. D. F. Bergthold with a native preacher standing before the hut of a Chanchlu family. There are some 25,000 of this wild tribe in the hills. They exist on roots and whatever else they can find to eat. They are very ignorant and poor and have a religion of their own. One



of the native preachers from the Deverakonda field said that these people are so crude that they dance before their idols all unclothed, both the men and the women. They

are said to have offered human sacrifices to their demon gods, but the government is watching them closely to check this practice. The Amrabad section offers opportunity for another mission field to reach these benighted people with the Gospel.

In the picture on the previous page is shown a group of people who build no other kind of homes than the grass hut seen to the right. They live on a very low plane in darkness all their own, and are referred to as the Criminal Tribe. These people must report to every village police whom they meet in their wanderings.



This picture shows a Lambadi Camp, such as this tribe builds for temporary dwellings. The Lambadis are nomads who live by trading, selling, and keeping cattle. The houses are built of sticks and grass that can be taken down when they wish to move to another place. In this picture a group of women are seen acting out a drill-like dance in the street of their camp.

The Lambadis wear clothing that the women made while watching the cattle for the camp. It takes months to make one dress with much needlework according to a given pattern. Therefore the women usually can have only one dress a year.

The Lambadis are stronger physically than the Telugus. They speak a dialect which is much like the Telugu language and is understood by the Telugus. But their religion is very different, for they are Dravidian demon worshippers and have not accepted Hinduism. Their chief goddess is the Lambadi Sakti, but Malaya Sakti is often worshipped and she is so terrible that she does not even have an image. She requires human sacrifices, which used to be given to her at regular intervals. Since the government watches closely and the victims are more difficult to obtain, this cannot be carried out as formerly. It is known that this tribe buys or steals boys and rears them so that they may still have the sacrifices when they believe themselves to be safely hidden.

Great is the spiritual darkness of the Lambadi tribe, who are almost untouched by the Gospel because of their wandering life. When possible our missionaries have gone to their camps and have presented the message of salvation. A few of their number have been saved, but all of these had to leave their tribe and join some Telugu Christian group. Yet the blood of Jesus Christ has also been shed for this tribe and the others that live within the boundaries of our mission field. Some of our missionaries have often been burdened because they were unable to give time to the needy work of evangelizing these tribes.

Section II

Our Medical Missionary Work in India

Introduction

Sister K. L. Schellenberg said the following in a "Harvest Field" report, "We are glad we can try to help the people in their physical needs, in whatever way they need it. But we are still gladder for the opportunity we get through this work to bring them the message of salvation. People sometimes gladly hear this message and are interested in it and at other times they do not want to listen, for they think it takes too much time to sit down. The people who stay in the hospital give to us a better chance to work with them and tell them of the Lord."

The medical work done at the stations and when on tour through the fields either by the missionary sisters or by trained helpers has done a great deal to win the confidence of the Telugus for the Gospel. Besides medicine, the missionaries and Bible women distribute tracts and Scripture portions to people who can read.

Division I

Our Medical Missionaries and Their Work

Our Medical Missionaries

During the fifty years of missionary work by our Conference in India, medical service has been given from the beginning; but in all that time only one trained doctor has ever gone to the field. Hence the great burden of this work has rested upon our missionary nurses and the wives of our missionaries. The latter have all more or less done medical work either while alone at the sta-

tions or assisting when there were nurses present. They also gave medicines when touring through the villages as they worked with women and children.

In India the missionary nurses do much that ordinarily lies within the province of a medical doctor. They diagnose cases, prescribe medicines and perform minor operations in order to save life or relieve suffering. At times they even perform serious major operations. God has wonderfully blessed their efforts, answered their prayers and helped many people in that way. By January, 1948, there were six trained nurses on the field working without the advice of a doctor. The medical work needs two doctors: one for general practice and another to open a leper asylum to treat and care for the many lepers who come to the hospitals but cannot be helped. During the fifty years of mission work, one doctor and eight trained nurses from America have gone to India to serve on our mission field. For their pictures refer to Part III, Section I of this chapter.

The first trained nurse from our Conference to go to India was Miss Anna Suderman (Mrs. D. F. Bergthold). She began the medical work for our mission at Mulkapett shortly after that station had been opened in 1903. After her marriage she served at the Nagarkurnool station until her retirement in 1946. Sister K. L. Schellenberg, a trained doctor, came to India in 1908 and served at Nagarkurnool, Hughestown, and Shamshabad up to her death on January 1, 1945. The second nurse to go to India was Mary C. Wall. In 1915 she took up the medical work begun by Mrs. J. H. Voth in Deverakonda. There she has served three terms and began the fourth in 1948. Margaret Suderman reached India in 1929 and was stationed at Wanaparty, where she took over the medical work that was begun by Mrs. F. A. Janzen. She has served there for two terms and returned for the third in 1948. In 1930 Catherine Reimer went to India and served one term at Deverakonda during the absence of Sister Wall and then went to Nagarkurnool to relieve Mrs. Bergthold for other duties. Then for sixteen years no new medical missionaries went to India until Helen Harder arrived there in 1946. She was stationed at Shamshabad to take up the great work left by Sister Schellenberg. Rosella Toews also arrived in India in 1946 and served at Nagarkurnool until help was needed in the school at Deverakonda. Margaret Willems, another medical missionary, reached India in 1946 and was stationed at Gadwal to expand the medical work on that field. Mary Doerksen arrived for her first term in January, 1948.

and will serve at one of the stations after she has completed her language study.

The Nature of Medical Work

While on tours medical work is carried on in front of the missionary tent or trailer house. At the stations it is done in the dispensaries and hospitals. Often the missionaries go into the homes in villages as a result of direct calls from the families involved. When our missionaries go out on tour they take medicines along for common ailments and they themselves or native nurses take care of patients who come to have wounds dressed or want some help for fevers and children's diseases. When they encounter cases they cannot help they advise them to go to a mission hospital.

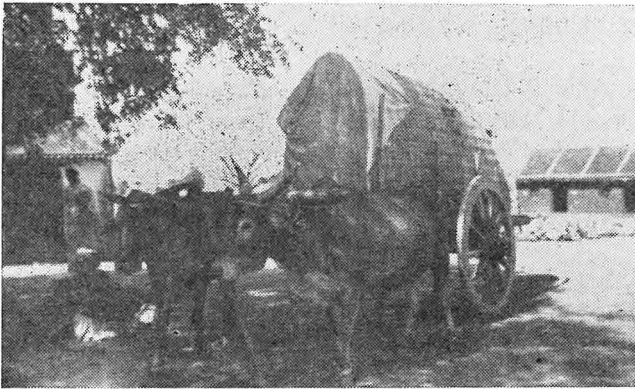
The work at the mission hospital is adapted to meet the needs of the people; therefore it differs from that type of service in America. Since India's caste system does not allow persons to eat food prepared by one of another caste, the mission hospitals do no meal planning nor food preparing for the patients. In most cases one or more persons accompany a patient to cook the food for him in the hospital compound over fires kindled among a few stones. Dr. Schellenberg said, "It is easier to care for the poor outcastes than for the high caste people, since their caste rules often interfere with the orders for the patient." When poor people come without food, it is usually supplied by the mission. The missionary nurse or native helpers may give milk to patients because milk is considered holy and cannot be polluted by the touch of others.

In India patients are classified as in-patients, or those who stay in the hospital, and out-patients, or those who come only for treatment and then go home. After a patient arrives, he is examined by the medical missionary and if hospitalization is necessary he is placed in a bed and given care by a native nurse, while his family members find a place for themselves in the compound. After the patient is improving or when there is much work in the hospital the family members may be permitted to help care for him, but very often they cause the missionary more trouble than the patient because of all their wants and questions. Each of our medical missionaries has a compounder, a man who is trained to mix medicines, two or three native nurses, house cleaners, water carriers and other helpers who do odd jobs. This native staff

must be supervised and kept busy doing all the work that comes to the hospital each day.

In general the number of patients coming to the stations varies with the seasons as also do the diseases. Since the medical workers also supervise the health of the school children in the compound, they have much more work during school months. In our four hospitals in India from 2,000 to 3,000 in-patients are cared for for varying lengths of time during a year and between 27,000 to 28,000 out-patients receive medicines and treatment during that length of time.

Patients Coming to the Hospital



Patients arrive at the hospital on foot, carried by family members are brought by ox-cart. The picture shows a cart of a Mohammedan family that had just arrived at the Wanaparty Hospital compound. Within the cart is a woman, and to make sure no peering eyes shall see her the cart is tightly closed. To the left is the dispensary. Farther back is a part of the hospital where the in-patients are kept.

The Missionaries Going to Village Patients

To all stations come calls both by day and by night for medical help for some patient in a village. Both Mohammedans and Hindus thus are helped by our missionary nurses. The picture on the following page shows the Deverakonda Mission ox cart, which Mary C. Wall had made for her use in going out into the

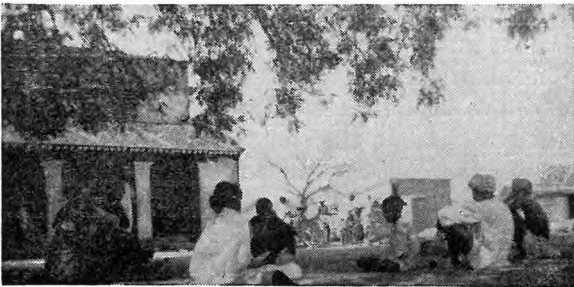
villages. The driver sits just behind the oxen. Catherine Reimer is sitting in the cart. The oxen were good trotters and covered four miles the first hour, but soon slackened their pace and if the village was far away, they had to be fed and given a rest before



the destination was reached. It is not easy for our sisters to go out into the villages, but it gives them an opportunity to learn to know home conditions and to bring the Gospel to families who would not have come to the hospital. The long time they have to spend on the road lessens the patients' chances for recovery.

Gospel Work at the Mission Hospitals

Since the patients usually bring someone along, there are always people present at the hospital. Those who must stay for some time afford an opportunity to the missionary sisters and their helpers to win them for Christ. A Bible woman is hired to



visit each patient and give the Gospel to him and all others who come for help. Each day the missionary sister conducts devotional services with the native workers and whoever else may come. But the Bible woman has time to reach the hearts of the visitors who attend some patient and must stay for days or weeks as the case may be. She may also conduct classes for those who come to listen.

The picture shows a group gathered in the Wanaparty Hospital Compound with the Bible woman, instructing them in God's Word. They all sit on the ground under the shade of a large tree. Some of them may hear their first Gospel message. Thus thousands of people have heard the Gospel each year at our mission hospitals, among them caste people and Mohammedans who otherwise could not have been reached.

Diseases in India

Diseases spread rapidly in a tropical land with congested unsanitary living conditions among people who lack the proper attitude and treatment. Such ailments as skin diseases, sore eyes, scorpion stings and snake bites are rather common. Among diseases carried by insects, malaria is very common, and plagues both in the bubonic and pneumonic form appear frequently in epidemics. Infestations of hookworm, Guinea worm and tapeworm cause much suffering. Other prevalent diseases are colds, influenza, smallpox, diarrhea, dysentery, cholera, pest, tuberculosis, and leprosy. Besides these germ diseases, there are nutritional disorders that weaken and lower the resistance to disease and help to increase India's high death rate. The 1945 statistics of Hyderabad State as given by "Lotus Land" or the "Church in Action" say that the adult death rate is twice as high in India as in Great Britain and that 450 children out of every 1000 die before they reach five years of age.

Dr. Schellenberg said that the children in India are weak because their parents are not well and they inherit a tendency to disease. She also said that malaria causes very much suffering among the people and that treatment thereof forms the largest part of their work among the sick. Because they have been able to give relief from the distress caused by malaria they have won the confidence of many natives on the field and have been given opportunities to present the Gospel to very many Telugus through the years of medical mission work.

Native Attitudes Toward Diseases

The Telugu people as a whole believe that pain or sickness is caused by evil spirits, mostly their demon goddesses, or by another person who casts an evil eye on them or bewitches them. Thus when smallpox break out in a village the people say Pöle-ramma has visited them, and to get her to leave she is given a festival where blood is shed.

When a patient becomes delirious, the people believe a demon has entered into his body and the priest or witch doctor is called. The village people are frightened and feel more secure when in crowds, so they gather to see what will happen next. Sometimes their witch doctors apply hot irons to drive out the evil spirit., which of course causes more suffering for the afflicted ones.

When epidemics break out, the heathen manifest little love toward their own family members, often leaving them to die alone. Such cases have been seen many times by our missionaries. When the plague and pest were very bad in Hyderabad City in 1911 and 1912, the natives began to blame the white people who were present in India for the disease and mobs were formed ready to wreak vengeance on the foreigners. The people believed the white men caused the disease so they should all die and leave the land. For some time the missionaries did not know how they would fare, but fortunately they were not molested. Later, when the people saw that the missionaries and Christians did not die like the heathen they said, "The Christians cannot die."

There are still very many people who distrust such measures as quarantine, inoculation and vaccination that have come to India because of the coming of the white man and missionaries. But among the Christians much has changed and many among them now say, "We have Jesus Swami (Lord Jesus) and the hospital." They no longer offer sacrifices to some goddess when a disease strikes the family, but they pray to the Lord Jesus and go to the mission hospital for help. In the mission hospital many Christians have learned to trust the Lord more while they prayed for help and did their part toward recovery. But for many heathen their beliefs and attitudes toward disease cause them to try everything else before they come to the mission for help, and many cannot be saved because they come too late.

Problems Concerning Native Workers

To secure faithful workers who will be steady and do their work as unto the Lord is indeed a great blessing and joy for the medical missionaries as well as others. In the last article that Dr. K. L. Schellenberg wrote to the "Zionsbote" she said that there was always much work in the hospital and it was so hard to get and keep native workers. Her compounder had been faithful, but he kept on asking for more wages to meet the demands of higher living costs. One nurse backslid and had to be dismissed,

and the next one did as little as possible. Another left to marry soon after she was trained. During the year she had hired several women who should do the cleaning, but none would stay, for they considered it disgraceful. She said, "The question of workers is at this time no small thing, since higher prices are offered in the city. Many a prayer has ascended to the throne of God concerning faithful workers.

Division II

Our Medical Institutions

The Hospitals and the Dispensaries

In "Lotus Land" statistics of 1946 we are told that India has one nurse to 80,000 people and that 90% of these nurses have been trained in Christian Mission Hospitals. There are twenty-six Mission Hospitals, nineteen Mission Dispensaries and one Leprosy Hospital in Hyderabad State. Lepers from our field are advised to go to Dichpali for help, but it is hard to get them to go far away. Furthermore, the hospital is overfilled. More should be done for the lepers of Hyderabad State.

We have four hospitals on our field. They total sixty beds, but as the need arises many more find shelter in them. Since many natives prefer to sleep on mats on the floor, this is not as great a problem as it would be in America. The native help is trained by our missionaries, with the exception of some who are sent to larger hospitals for more instruction.

Before we had any hospitals or even furnished examination rooms, all the patients were examined and treated on the floors of the missionary homes or in some room on the compound. The hospitals on our field are not large buildings but since they are built to meet the needs of India, they have verandas to keep them cooler and yet give light and ventilation. This the native huts do not have. The verandas are also used during the rainy season for worship service, for the Bible women, and for shelter for extra patients and the family members who accompany them.

Patients are admitted free to our mission hospitals, for they are maintained and operated by mission funds. A small fee is asked for the medicines that are given at the dispensaries. Some people pay gladly, but others say "Purnjamu vastadi", which means that it shall be given free of charge to gain favor with the gods. Nevertheless, a small fee serves to impress the natives that this service is worth something after all.

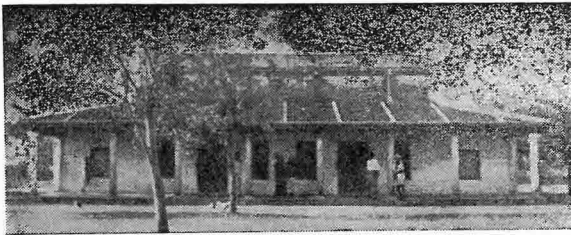
The Nagarkurnool Hospital

The Conference of 1909 voted to build a hospital in India for the work of Sister Schellenberg. By 1912 the first hospital on our



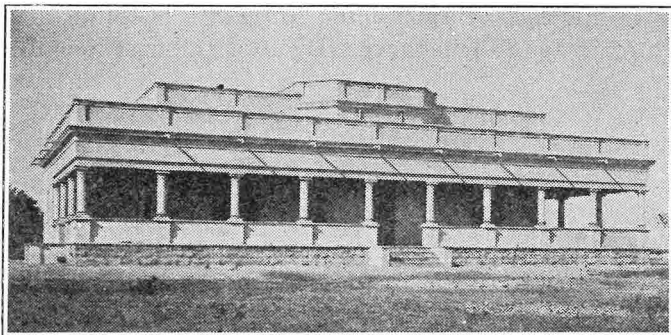
field was completed at Nagarkurnool. The work was begun by D. F. Bergthold and completed by F. A. Janzen. The picture shows the three-room hospital that is 38 feet long, 15 feet wide and 16 feet high. It has two verandas each eight feet wide, one on the north and the other on the south side. The one on the south side is closed ten feet at each end to form a bathroom and a small private room for patients. On the east side is a bay window.

The Deverakonda Hospital



The Deverakonda Hospital was built from funds sent for this purpose. After a long time it could be completed in 1929. It has seven rooms. In it Mary C. Wall began her hospital work on the Deverakonda field. The examination room was furnished while Miss Wall was on furlough, with special gifts sent to Catherine Reimer, who had regular office equipment built for it. She had a hard time to persuade the first patient to climb up on the examination table, but after six months people believed they could not be properly examined or treated otherwise.

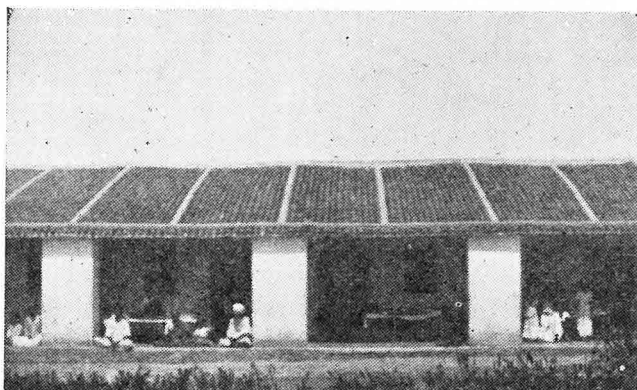
The Shamshabad Hospital



During the last furlough of Sister K. L. Schellenberg, she taught a women's mission class in Hillsboro, Kansas. The members of the class received a vision for building a hospital at Shamshabad and began to interest other sewing circles in the project and the money was raised.

J. H. Lohrenz supervised the burning of the brick, and by December 14, 1927, Sister Schellenberg had the joy of moving into the new hospital of six rooms and two anterooms. On January 1, 1928, when it was dedicated, Sister Schelleneberg opened the doors and spoke to the people and then all knelt to thank the Lord for having given them this fine hospital. Dr. Schellenberg worked there without a furlough until her death on January 1, 1945. Since 1947 Helen Harder has had charge of this work.

The Wanaparty Hospital



Margaret Suderman had a very small place to use for her growing medical work at Wanaparty, so while J. N. C. Hiebert

served at that station he used money contributed for this purpose to build an additional four rooms for in-patients. The picture shows only part of the hospital. Another section to the left is lower and has no veranda. There is a wall around the ladies' bungalow and the hospital to form a separate compound. This hospital was dedicated on September 30, 1933. J. H. Lohrenz came to speak at this occasion.

The Civil Hospital

The picture shows the large government hospital at Secunderabad which is just north of the city of Hyderabad. The trained staff of doctors and nurses working in this place



have done much for a number of missionaries who have spent considerable time in the Civil Hospital. Especially since the death of our own doctor, it is truly a great blessing to have a modern hospital staffed by good doctors within reach of our mission stations.

Section III

Educational Mission Work on Our Field in India

Introduction

All our mission work in India is fundamentally evangelistic and the educational mission work seeks first to win the lost for Christ and then to train them for Christian service among the natives. The greatest need is to train faithful workers, who have a burden for the lost and a desire to edify the saved, to serve as teachers for the schools, writers and publishers for the Telugu publication work and leaders for educational Christian conventions.

Since Great Britain has directed India's educational program, the English system has also been used in Hyderabad State. Just what changes will take place under the new arrangements in India only time will tell. The terms "standards" and "forms" are used instead of "grades." There are three levels of schools that are

called primary or elementary, middle, and high school. In the primary the first four standards of the middle schools are also called forms, thus the fifth standard is the first form. The seventh standard is the third form and it is about the level of the American ninth grade or the first year in high school. In high school three more forms are taught, namely, the fourth, the fifth and the sixth, which correspond to the last three years in our high schools.

In an article written by J. A. Wiebe in 1948, he quotes statistics saying that only fifty out of every one thousand inhabitants in Hyderabad State can read, but among Christians two hundred out of one thousand are literate. Also the Christian girls are sent to school, for the prejudice among women toward education is being rapidly overcome.

The completion of the primary school is considered a fair education for the common native. Christians who have finished four standards can read the Bible and the Telugu church paper. Those who are to be trained as native workers enter our High School or our Bethany Bible School.

Division I

Our Missionary Teachers and Their Work

When there is no missionary sister at a station, the missionary couple there is in charge of all the school work in addition to the other duties. Where sisters are placed at a station, they take the responsibility for the school work connected with the boarding school for children at the mission stations. They themselves teach and supervise the work of the native teachers, the cooks, and the matrons of the dormitories. It is not easy to find teachers who can meet the requirements of the government, who are true Christians and willing to work for the wages offered at the missions.

Through 1948 only eight sisters have gone forth to serve on our field in India as missionary teachers. Of those, one has retired, two have died and the others are still active. The first missionary teacher on our field was Elizabeth Neufeld (Mrs. Peter Wall) who opened the first school at Mulkapett in 1904 under a tree on a sand pile before the first small whitewashed mud hut was ready for use. She served one term in India and has since been active in the homeland. Sister Katherina Lohrenz came to

India in 1908 and soon took over the work at Mulkapett which had been left by Miss Neufeld. She served there until her death in September, 1913. Next came Sister Anna Hanneman in 1915 while the work was still in its beginning stages. She served at Hughestown, and later moved the school to Shamshabad with the help of Sister K. L. Schellenberg and J. H. Voth. At Shamshabad she built up the school during the years until ill health caused her to return home in 1940. Helen Warkentin came to India in 1920 and in time she took over the school work that had been begun by Mr. and Mrs. J. H. Voth at Deverakonda. She served there for three terms and then returned home for a furlough early in 1948, when Rosella Toews was called in to take her place. Anna Suderman arrived in India during the last days of 1938 and after her language study was completed was placed in charge of the school at Wanaparty. She served in the school during a long first term and after a furlough returned in 1948. Emma Lepp reached India in 1946 and was stationed at Shamshabad to take charge of the primary and middle schools where Sister Hanneman and Mr. and Mrs. J. H. Lohrenz had worked for many years. Miss Edna Gerdes arrived in India in 1946 to do educational work and after her language study was placed at Gadwal in 1948 to begin her first term of mission work in India. Mildred Enns arrived in January 1948. She will teach as soon as she has passed her language examinations. The first missionary brother to be made responsible for educational work on our field is J. N. C. Hiebert. Since his return to India early in 1948 he has been in charge of the high school work at Shamshabad in addition to his many other missionary duties.

Division II

The Mission Schools of Our India Field

The Primary Schools at Our Stations

The first primary school was opened at Mulkapet in 1904 with eight children. In the beginning it was difficult to persuade parents to allow their children to come to school, so the mission fed and clothed all who would come. The next school was opened at Nagarkurnool after that station was founded in 1907 and the third was organized at Wanaparty in 1916. Since the Deverakonda station could not build because the sanction was not forthcoming, the first school on that field was opened in 1919. The Mulkapet school work had to be moved to Hughestown and

from there to Shamshabad in 1920. Schools were established on the stations of Mahbubnagar and Gadwal when these were transferred in 1937. The seventh primary school was opened at Hughestown in 1939.

By this time many more children were coming to school than could find room, so those of the native workers and the more promising ones from the village Christians and as many others as room and funds would allow were admitted. As a rule, the parents are now asked to pay one-fourth of the expenses of the school and the balance is paid by mission funds. The children help in the garden and do the work on the compound to help pay their way. There are from seven to eight hundred children living at the mission compounds in the primary boarding schools of our fields. The children who stay at the mission all the time are called boarding scholars and those who come for the instruction period only are the day scholars. The latter live with their parents, either at the mission station or in nearby villages. At places a goodly number of caste children are among the day scholars.

The first schools on our field were conducted in buildings that had been constructed for church services. In most cases the primary schools are still taught in one large room having a number of windows on each side. The equipment consists of a chair for the teacher, a few benches for the older pupils, and some charts and pictures. Each teacher gathers his group near a window and all classes in the building recite at the same time. Sometimes classes meet on a veranda, outside in front of the house, or under a tree.

The Telugu language is used in the primary schools, but beginning with the second standard the Urdu, the state language, is introduced and the next year a study of the English is begun. Besides reading and language study, the children are taught simple arithmetic and some practical subjects, such as arts and crafts. All are taught Bible verses, Bible stories and Christian hymns. Much stress is placed on Christian living, which is entirely unknown to children coming from villages where they see only heathendom.

The children are under the supervision of their teachers all during the day. School begins at eight in the morning and closes at four in the afternoon with proper intermissions for recreation. There are nine months of school during which time most of the children stay in the boarding homes at the mission stations and go home to their parents only during vacations.

The Hughestown Primary School



! The picture shows the children and the teachers of the Hughestown Primary School with Mrs. Elizabeth Janzen as supervisor. This school was opened in 1939 by Mr. and Mrs. J. H. Pankratz in a rented building because the church belonging to the station had been sold in 1924. After the death of Mrs. Pankratz, Sister Janzen served at Hughestown from 1941 till 1946. After she returned to America the work was carried on by natives under a headmaster, who is responsible to a missionary from another station.

The Wanaparty School

The picture shows one end of the schoolhouse at Wanaparty, a second standard class in arithmetic with their native teacher being in front of the door. The problems are written on the backboard seen standing against the house. The children are well spaced and each one tries to work the problems on his own slate, which the teacher comes to check.



The Middle Schools on Our Field

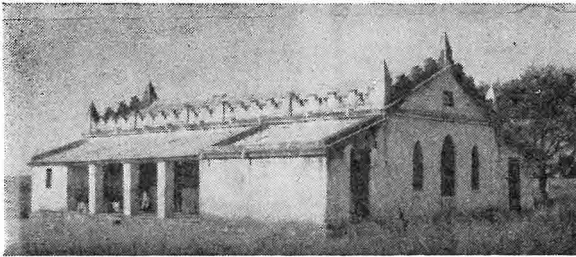
The middle schools are similar to the primary schools, but more teaching equipment is used and the fifth, sixth and seventh stand-

ards are taught. The government requirements consist of employment of teachers with proper qualifications, the use of prescribed textbooks and the posting of a list of required subjects. Two middle schools have been accredited by the Educational Department of Hyderabad State and the others are striving to reach this goal.

As the pupils progress, more and more English is offered in middle school to prepare them for high school work. Besides Urdu and English, the curriculum includes such subjects as arithmetic, history, geography, elementary science, algebra and geometry. Bible is taught in all three standards, such subjects as Old Testament and New Testament History, some church history and music being given.

The middle school classes are conducted in regular classrooms in the four middle schools at Shamshabad, Wanaparty, Deverakonda and Mahbubnagar. The missionary teacher together with sufficient natives forms the teaching staff. The pupils pay at the rate of a rupee and a half a month, which constitutes about one-fourth of the cost. The mission supplies the rest. There are between 300 and 350 pupils enrolled in the middle schools on our field.

The Shamshabad Middle School



After the new church was completed at Shamshabad, this building became the schoolhouse. The picture shows it as it looked before it was rebuilt in

1938. This was the first church that was built by J. H. Pankratz, but termites destroyed the beams, so it received a roof of iron and tin, which made it very hot. With special gifts to Sister Hanne-man this building was given a new cool roof and the verandas were extended to make it a comfortable place to teach. The old dirt floors, which were very dusty, were also replaced by stone. In this school Anna Hanneman taught the middle school and supervised all the school work at Shamshabad. Since 1947, Emma Lepp directs the educational work at this station.

The Boarding Homes at the Station

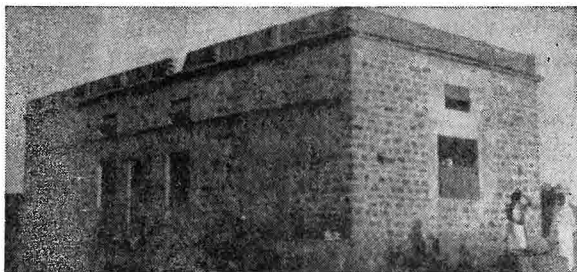
Life in the boarding homes at the mission stations is indeed interesting. From accounts given to us by Anna Hanneman and Helen L. Warkentin and others, we can see how the missionaries plan and carry out the work in training the children in cleanliness of body and mind as well as truthfulness and honesty. With constant Bible instruction, careful supervision, lying and stealing and other wicked ways are discouraged and the minds of the children are led into channels of pure thinking.

At each mission station where there is a school there are also homes for boys and girls called hostels or dormitories. These buildings have native arrangements, more or less, and provide shelter for the children of the primary and middle schools. To make these more homelike, as a rule the floors are of earth and kept packed down and smeared with cow dung, which in India is considered clean. There is no furniture in these homes, for the children sit on the floor and sleep on mats. The girls live in one home and the boys in another. Each have their supervisor who must watch them closely to see that each one is in for the night and stays in. The doors and windows are shut at night to keep out the cool air and all that the natives fear.

The children have morning and evening devotions in their separate quarters and Christian Endeavor programs which they plan and carry out themselves. The smaller children wash the plates for the older ones, who in turn help them with their lessons and books. Each little girl who has no older sister in the home is given a "Big Sister" to help her comb her hair and look after her other needs.

The children stay in the boarding homes for nine months and then go home to their parents. The orphans, who have no relatives to whom to go, remain all year. Such an orphan family requires much love and attention on the part of the missionaries. Many children who have grown up to become useful men and women have been received and trained during the years of our mission work in India. Many of these orphans come to the mission when mere infants or still small and grow up without the love of their parents, but they also never learn to know the heathen ways of sin. To work among the children who stay all the time and those who come for school time only requires much love, patience and grace on the part of the missionaries.

The Girls' Dormitory at Deverakonda



The picture which was taken shortly after the dormitory was built, shows the girls' home at Deverakonda. The girls needed a home badly

so they gathered stones in the fields and this house was built for them under the supervision of J. H. Voth. Helen Warkentin, who has served in the schools at Deverakonda for many years, did much to get this home built.

The Girls' Dormitory at Shamshabad

The home for the girls at Shamshabad is a nice place. It used to be the dwelling of Anna Hanneman and K. L. Schellenberg before their bungalow was



ready. This home has a cement floor. Miss Hanneman said, "The girls do not like it, they say it is too cold." There are shade trees under which the girls eat their meals during the dry season.



The Boys' Dormitory at Shamshabad

The picture shows the boys standing in front of their home at Shamshabad. All these boys live in the house with their supervisor. As in the

homes for the girls, there is no furniture; they sit on the floor as is customary in India.

The Boarding School Kitchens

In connection with each boarding school there is a kitchen, but most of these are only small, simply constructed buildings. Each one has a storeroom that looks like a granary, for in it are kept the supplies of grains for the meals, red peppers, salt, tamarind pods, onions, garlic and spices used for curry.

Even though the kitchens are small, much food is cooked there in two of three large kettles that stand on low Indian hearths. Along the wall are several earthen water pots which the children fill daily. As in their native huts, the smoke from the fire finds its way out through the open window and door. A native cook may be hired to do the work with the pupils' help, but the missionary sister at each station is responsible for supervising this work, disbursing the funds and buying the supplies.

The Children's Work in the Boarding Schools

The children do most of the work connected with the boarding schools. The older girls either help with or entirely take over the cooking, and at times the boys also are drawn in to show them that school life is not only play. The girls who cook must arise at five o'clock in the morning to prepare the "choata," or little meal and the noon meal.

The picture shows a group of girls cleaning and grinding the grain for their meals. This is a daily task at the boarding school. The one toward the left has just fanned some grain and the two toward the right are cracking some between two millstones. One part of grain is cooked with nine parts of water for the morning meal.



There is no problem in deciding on the menu, for each grain is cooked the same way until it is plump, soft and rather dry. However, the curry may be made in different ways. Sometimes meat is used for the curry stew and at other times vegetables such as dahl, which is a kind of pea, with onions or garlic. It always contains something to make it sour, usually tamarind pods, limes, or toma-

toes are used. The curry must also be highly spiced with chilis or red peppers, blended with salt and other spices. At times sour milk or buttermilk is also used and the curry sauce or stew is eaten together with cooked grain or rice.

The older boys have to split wood for the fire and the smaller ones and the little girls carry the water needed for cooking and washing plates, kettles, faces, hands and feet. The smallest children carry sticks and brush to make the fire and form teams to sweep the compounds each day. They do much talking and playing as they try to do their work and thus the time flies swiftly and happily.

On Friday after school is holiday, and all children play until the compound rings with shouts and laughter, but Saturday is clean-up day and the children are organized into groups to work in the compound, in the gardens, in the fields or whatever there is to do. The older girls may be busy mending the clothes that the washerman has brought, or if they have too little clothing for the next week they must wash some extra pieces themselves. On Saturday afternoon all are free to bathe and get ready for Sunday.

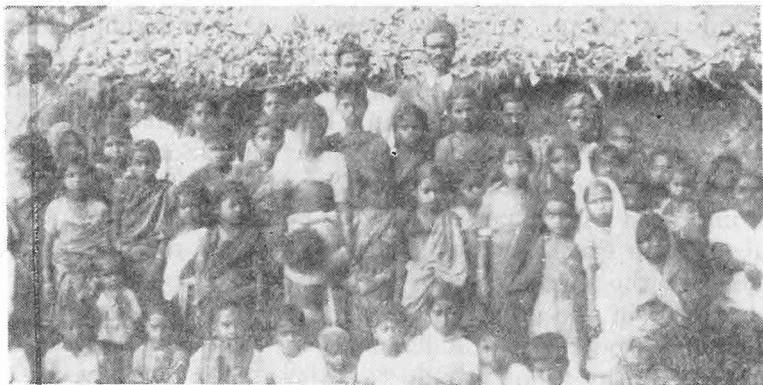
The School Kitchen at Mahbubnagar



This picture shows the boarding school children standing near the kitchen at Mahbubnagar Mission Station. To the left are the girls in line for their food, with the boys to the right. Each child has his own bowl

and as he marches by he receives his portion of food. To eat the girls and their matron go to their home or they may eat under some trees. The boys go to their dormitory with their supervisor. There they place the bowls on the floor or ground and take the food with their hands to make little balls which they roll in the curry sauce and then flip into their mouths. When all the food is eaten, the children wash their own bowls and the dishes are ready for the next meal.

The Village Schools in Our Fields



The village schools differ much from those conducted at the mission station. The picture shows a village school group in front of the schoolhouse with the teacher, who is the preacher in that village. There were 150 such schools in our various fields in 1948. These schools meet in the home of the preacher or in the village prayer halls during the rainy season or they may gather anywhere outside when weather permits. The groups consist of smaller and larger children with some adults who also want to learn to read.

The subjects taught in these schools are Bible stories and verses, the catechism, Christian hymns, reading in Telugu only, some dictation and a little arithmetic and Indian history. The work is all in Telugu and Urdu. English is not taught. It is a great encouragement to both the teacher and his wife as well as to the pupils when the missionaries can visit them regularly. Faithful village teachers are the greatest factors in building strong native churches and in spreading the Gospel. Since great emphasis is placed upon Scripture memorization, this strengthens the believers in their faith and teaches them the Christian way of life, giving the Holy Spirit an opportunity to work in them the needful cleansing. It also constrains them to reach the unsaved for Christ.

The village schools have the great task of teaching the adult Christians to read their own Bibles. When the Laubach Method reached Telugu land, many missionaries called it the answer to their prayers. Dr. Frank C. Laubach, a missionary to the Philippine Islands, developed a method of teaching reading in a very

short time to adults who have a speaking knowledge of a language. He came to India and with a group of missionaries worked out a plan for the Telugu language. Mr. K. C. Sundaram from the Dornakal Mission, who was a great help in this work, came to spend a few days at Deverakonda in 1939 to explain the program of teaching adults to read. Many Bible words are used on the charts and adults learn to read in a short time. Some have learned to read the Gospel of Mark in three months. This method has been improved with experience and is now made available by Hyderabad State Christian Council. This Council prints the charts which show the pictures of the words arranged according to phonetics. Many of the preacher-teachers on our field like to use the Laubach method for the adults and with it have successfully taught many Christians to read the Bible. Other native teachers prefer to teach the long way, which some missionaries say gives a more thorough reading knowledge among Telugus. Yet very many are grateful to God for the quick way in which they learned to read the Bible.

The High School at Shamshabad

The missionaries, as well as leading native brethren, saw the need for a high school on our field to give young Christians an opportunity to study in a Christian atmosphere. In 1943 Mr. and Mrs. J. H. Lohrenz added the first year of high school subjects to the middle school. By 1945 there were eighty-one students taking high school work. In 1946 the missionary council decided to begin at Shamshabad with a high school that should serve the entire field. The first two years, which correspond to the second and third years in the American high schools, are being offered. Mr. and Mrs. J. H. Lohrenz received recognition for the first two years from the Educational Department of the Nizam's government in the spring of 1947. Mrs. Lohrenz was in charge of the high school until 1947 when Emma Lepp took over the work until J. N. C. Hiebert arrived early in 1948. During the crisis in Hyderabad State, the high school was opened in July, 1948, with fifty-eight students. It remained in operation during the time the missionaries left the mission field in September.

The Hyderabad State Department of Education inspects the school as to teacher qualification, curriculum, library, equipment and enrollment. The faculty is made up of one or more missionaries and Christian native teachers, unless a Mohammedan or Hin-

du must be hired to teach Urdu. Only teachers who cooperate in a Christian way are hired. Students who are Christians are required to pay a fee of four Rupees (\$1.22) a month, and others who are not Christians pay eight Rupees. This covers about fifty per cent of the operation cost, the balance of which is paid by the mission treasury. The students' fees help pay for their instruction, board and room, books and other needs.

The high schools in India offer three years of work and the medium of instruction is the English language, but Urdu and Telugu are offered as language courses. Other subjects offered are algebra, geometry or general mathematics, history of Great Britain, elementary physics, chemistry, biology, geography, domestic science for the girls, physical education and crafts. All students in the Shamshabad High School receive one period of Bible instruction a day. As soon as possible the last year of high school work is to be added to the work given in the mission school, so that young people may finish their education at home in the hope that they will stay on our field to render their services to the mission in some way in the future.

Bethany Bible School

Before there was a Bible School on our field, our native workers were sent to the American Baptist Telugu Seminary for their training. In 1920 our missionaries opened a Bible school on our field because that way many more could receive training in the environment in which they were to work. The school year has been six months, beginning in July and closing in December. This allows the missionaries who teach and those on other fields to go out with the students to preach the Gospel and visit the Christians and the village schools.

The Bethany Bible School was first opened at Nagarkurnool in 1920 with twenty-five students. Missionary D. F. Bergthold and native workers became the first teachers. When Mr. and Mrs. Bergthold went on furlough, the school was conducted at Shamshabad for two years with J. H. Pankratz in charge. By that time four native teachers served and fifty-four students were enrolled. In 1923 the school was again moved to Nagarkurnool where it continued to serve until 1928 under the supervision of D. F. Bergthold. For three years Mr. and Mrs. J. H. Lohrenz also taught in the school at Nagarkurnool. In 1929 the school was

closed, but it was reopened in 1930 at Shamshabad. During the hot season of that year, J. H. Lohrenz built living quarters for the home of the Bethany Bible School. One hundred five students came in 1930 to prepare for more efficient Christian service. Rev. Lohrenz was in charge of the Bible School at Shamshabad until 1946 when it was moved to Deverakonda and Mr. and Mrs. P. V. Balzer arranged a place for the work at Deverakonda.

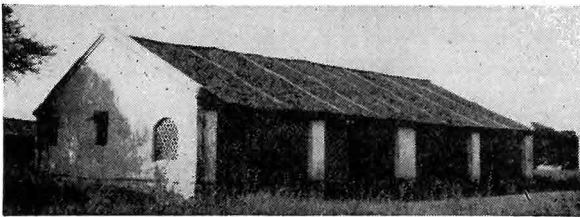
Through the years the curriculum of the Bethany Bible School has been adapted to meet the needs of the students. A regular three-year Bible course is given for men who have had middle school education, a two-year elementary Bible course is given for men who have had only primary school preparation and a women's Bible training course of three years is offered to all women who can do the work. Additional classes are arranged for students' wives who have very little or no preparation. Diplomas are granted for the three regular courses given in the school. At Shamshabad J. H. Lohrenz and native help trained the men and Mrs. Lohrenz and her Bible women worked with the women. In this school, Bible instruction is of greatest importance, but practical work is carried on to show students how to do personal work, teach and conduct street meetings. Bible knowledge is taught in such courses as Bible history, studies in the poetical and prophetic books, the life of Christ, the Acts of the Apostles, Pauline epistles, and general epistles. Courses in Bible doctrine, ethics, church history, Bible geography, mission history, homiletics, pedagogy, evangelism, Christian music pastoral duties and studies of Hinduism and Mohammedanism have also been offered.

The course for the women is designed to meet their needs as Bible women and wives of evangelists. At Shamshabad Mrs. Lohrenz and the Bible women stressed Bible knowledge and taught the students how to win the women of their people for Christ, gave some instruction in hygiene and care of the sick, and also taught sewing.

Thus the Bethany Bible School has trained the native workers to meet the needs on our field and prepared them to go back to their own villages to serve as Christian leaders and teachers in the schools and as preachers and evangelists in the churches. Of the 250 workers engaged in some type of Christian service in 1948, a great share had been trained in the Bethany Bible School. As the churches grow, more and more workers are needed and the Bible School now operating (1948) at Deverakonda is preparing young people to serve wherever the Lord shall call them.

Bethany Bible School Students

The picture shows a group of students of the Bethany Bible School at Shamshabad with Mr. and Mrs. J. H. Lohrenz. Some five hundred young men and their wives have been in this school and over half have gone to work in the villages to teach and preach to the Telugu people who were without the Gospel.

The Bethany Bible School at Shamshabad

This building was the first bungalow of Mr. and Mrs. J. H. Pankratz and was built after they opened the station at Shamshabad. When the Bible School was moved to Shamshabad in 1930, this four-room house became the home of the Bethany Bible School for sixteen years. When the training school was moved to Deverakonda in 1946 this building became the home of the Mission High School. In 1948 J. N. C. Hiebert took charge of training high school students in this place.

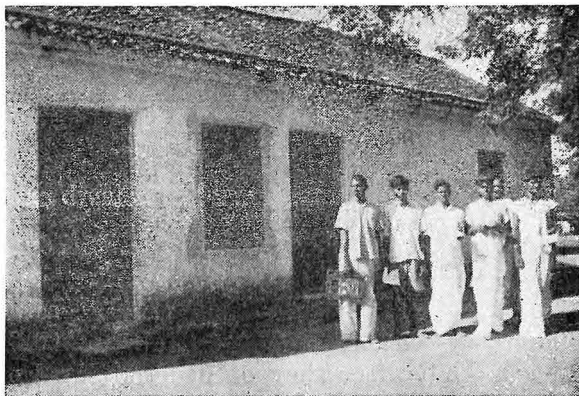
Division III

Other Educational Mission Work

The Publication Work on Our Field

The need of Christian literature for native workers was realized by the missionaries on our field and J. H. Voth was made responsible for preparing material for the Christians and the native workers who could read. As a result a monthly magazine called "Suvarthamani" appeared in 1918. Rev. Voth edited this magazine at Deverakonda and had it printed at Secunderabad. It was no easy thing for the missionaries to create a market for this paper and it took much hard work to get the material together and have it printed by a native concern at Secunderabad for about eighteen years. When D. F. Bergthold became editor he considered the distance of eighty-five miles from Nagarkurnool to the city and began to look for a printing press. In time he was able to buy one and set it up at Nagarkurnool where he began the publishing work in 1936. This mission printing press was at Nagarkurnool until 1941, when Rev. Bergthold applied to the government for sanction to move it to Mahbubnagar where J. A. Wiebe took over the publication work.

The Print Shop at Nagarkurnool



The picture shows the shop at Nagarkurnool where the "Suvarthamani" and the first "Harvest Field" was printed on our mission press. The young men are the group that Brother Bergthold taught to print Telugu and English. Of the first set of workers only one, Reuben, is still in service. He has proved to be

a faithful mission worker through the years, even though he could have earned much higher wages in the city.

The Mission Publications

The "Suvarthamani," which is the official organ of the Telugu Mennonite Brethren Church, is a Telugu monthly paper written by natives and published on the mission press at Mahbubnagar since 1941. The name is a compound word, for "Suvatha" means glad news or gospel and "mani" is the word for messenger. So this Telugu periodical has been a gospel messenger to our Christians who can read. It contains Bible messages written by native brethren, news of activities from the various fields, and Sunday School helps. In 1948 it had four hundred subscribers.

"The Harvest Field," a little magazine in the English language, first appeared in 1936 from Nagarkurnool. It contained various articles written by the missionaries presenting the work on the field to readers in the homeland. For some time this work received aid from the Board of Foreign Missions and was sent to the various churches for those especially interested in material directly from the field in India. For a number of years this magazine brought much information to the churches, but because of the war it was discontinued and has not been resumed.

Another important phase of literary work is that of compiling Christian songs for the churches among the Telugus. During the early years God raised up a native evangelist, A. David, who composed Christian Telugu songs. His collection was published. In 1934 Mr. and Mrs. J. H. Lohrenz together with one of the native workers at Shamshabad gathered Christian native songs and also translated others into the Telugu from the English and the German. These were published in a volume called "Telugu Christian Hymns." Both of these song books were published before the mission had a press. Later, in 1938, about four hundred copies with words only, most of which were written and composed by Telugu Christians, called "101 Telugu Songs," were published. This first supply was exhausted very soon and another edition should have followed. Thus God provided for the Telugu Christian songs that express Bible truths in their own way.

Telugu Christian Literature

In recent years much has been done to provide Christian literature for the Telugus who can read. The Joint Telugu Liter-

ature Committee of the Andhra and Hyderabad State Christian Council have made great progress in this direction. To get a better Bible, a committee representing all churches is working on a revision of the Telugu Bible, which was translated many years ago. Bibles and Bible portions in Telugu are published by the British and Foreign Bible Society and these are used by our missionaries. During World War II and during the unrest in India this society was not able to produce the Bibles that were in demand so great shortages developed on all mission fields.

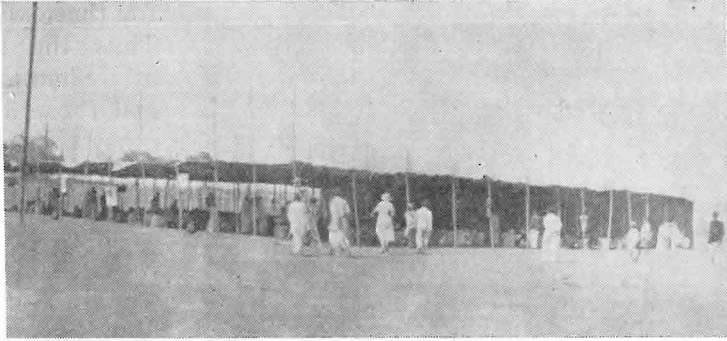
Some Christian Educational Organizations on Our Field

The opening and organization of Sunday Schools was one of the very first activities of our field. The first Sunday School on our field was opened at Mulkapet in November, 1903, with eight natives. As the different stations were opened, Sunday Schools were organized, then in the branch churches, and now in many village churches. To help natives to do better work in the Sunday Schools, teacher training classes were given during the early years. Many natives took courses for Sunday School mission workers given by the missionaries, Mr. and Mrs. Arnett. Now there are many trained Sunday School teachers who work in the Sunday Schools at the stations and in the villages. There have also been weekly Sunday School teacher's meetings held at various stations to encourage the teachers to do their best work in the Lord's service.

Christian Endeavors were also introduced early on our mission field. At first the missionaries had to do most of the work and had to lead the meetings, but in time the natives took over the program making and the leading of the meetings. Such numbers as music, songs, themes from the Bible or other practical phases of Christian life, recitations and Bible stories have been rendered at the programs.

The annual Bible Week is held at the stations in fall and missionaries at the stations invite speakers, both missionaries and native workers, from the other fields. Bible books or themes are studied together with the native workers and all others who can come to take part. At some stations more or less time has been given to special short Bible schools with the workers and others who wished to learn more of God's Word.

The various conferences and associations held on our field are a means of giving many Christians more Bible knowledge and instruction in Christian living.



The picture shows a convention tabernacle built of poles and mats. The people sit on mats, as many hundreds gather to hear God's Word. The occasion shown is a large Telugu convention held for the deepening of spiritual life. A pandal may be made of poles and covered with palm leaves or fodder stalks. In recent years loudspeakers have also been used at conventions so that the large numbers gathered could hear the program above the other noises among the people.

Women's Circles were organized early in our mission work in India. The missionary sisters gathered once a week with the women living on the compound or nearby. During the early years these women had to be taught to recite Bible verses, to tell Bible stories and to pray and testify for the Lord. Where the same group has stayed together for years, these women have received more liberty to pray and relate their experiences. Some have even learned to read to other women and to win them for Christ. Special Bible studies such as "The Women of the Bible," which gives an opportunity to teach them how to make their homes Christian, are often taken up. When the unsaved begin to attend, they are shown the way of salvation. Such meetings have been a great blessing to the women, their homes, and the church in India.

The picture on the following page shows a group of women with whom Mrs. J. H. Pankratz worked when she lived at Shamshabad. This work has been continued by Mrs. J. H. Lohrenz and the Sisters Anna Hanneman and K. L. Schellenberg. This group of women became interested in serving the Lord, so they undertook mission projects in their church and for the Telugu Conference. They began to save money for the mission. They did things at home, such as raising chickens and vegetables and sewing clothing. Their mission sale in 1934 amounted to 76 Rupees, which was about \$25.00 in our money. It represented a great sum



for those women. Thus the group at Shamshabad and those at the other stations have a share in the great work of the growing church of the Andhra Mennonite Brethren Home Mission Field in India.

Section IV

Summary of Our Mission Work in India

To summarize the activities and present the needs of our field in India we quote parts from an article written by J. H. Lohrenz in 1948. After fifty years of mission work the following paragraphs bring before us the needs of the present and challenge us to pray definitely with the missionaries and claim victory on the field through Jesus Christ.

"The purpose of Christian missions is to preach the Gospel among the Gentiles, to win souls for Christ, and baptize those who come to a saving faith in Him, to establish and build up the church, and to nurture the new believers in their spiritual life until they can take over the work of the church and the further propagation of the Gospel.

The missionaries of our American Mennonite Brethren Church in India have from the very beginning down to the present time keenly realized the importance of having indigenous co-workers for evangelism and leadership in the church and have stressed the training of such workers. They have encouraged promising young people with educational advantages to consecrate themselves for direct service to Christ. Where some indicated that they felt called for definite service, the missionaries have taken special pains to teach and train them.

In the establishment and conducting of schools and in the shaping of the Mission's educational policy, the preparation of indigenous Christian workers was envisaged. It has always been the prayer and hope of the missionaries that the children attend-

ing our primary and middle schools would yield their hearts to Christ and become useful members in the church and that many would devote their lives to definite service for the Lord.

The trend of Nationalism is likely to make the preaching of the Gospel in India by the foreign missionary more difficult in the future. The industrial advancement of recent years lifts India economically, but tends to make its people more engrossed in material advancement and less responsive to the Gospel message.

The Christian Church in India is passing through a crisis, and our Mennonite Brethren Church is not an exception of this. A spirit of lethargy has crept over the church and the zeal for evangelism has abated. The number of additions to the church through conversions and baptism is decreasing and the number of young people consecrating themselves to Christ for service is small. With the opening of new industries and opportunities for employment with good remuneration many young men, especially those with education, are lured to the city. This is a drain on the village church because many young people are swept away in the city by various temptations.

The methods and policy of training workers will have to undergo some changes, and I would regard the following points to be worthy of thought and consideration: (1) So far the mission has taken the initiative in the training of the workers. Now this initiative and responsibility should be shifted to the church as far as possible. (2) The missionary has generally been the one to encourage young people to yield themselves for service. In the future this encouragement could come more from the church and particularly from its leaders. (3) In order that the church be able to cope with the present situation and fulfill its duty, it will have to rise to a higher spiritual plane so that the young people in its fold are nurtured in an environment conducive to dedicating themselves to Christ for definite service. A thoroughgoing revival, wrought by the Holy Spirit, is the paramount need of our Mennonite Brethren Church in India. (4) The conducting and financial maintenance of the Bible School for the training of Christian workers should become more church-centered and less mission-centered. (5) The demands of today call for a class of ministers with more adequate general education, and a more complete theological training than that which have been offered in our middle schools and in our Bible school in the past. The present grade of workers will still be needed in the future as village preachers and teachers. In addition to these there is a need for

some men with high school education and theological training to fill the posts of Bible teachers in station schools and of inspectors in Christian village schools. (6) The indigenous church must come to the stage where it elects its own ministers and provides for their maintenance. The policy of supporting financially a large group of village workers with foreign funds cannot continue indefinitely. As soon as possible every local church should come to the stage where it supports its own minister. This will bring about a closer and more desirable relationship between the minister and the congregation. It will also have the effect that students in preparation will look forward to a sphere of service in a church rather than to a post as employee of a foreign missionary.

The work of preparing and training Christian workers for the Church of Jesus Christ in India still remains an important one. Looking at the situation, it appears as a great and grave problem. God offers a solution to us, and this is His challenge to us. The secret which will bring about the yielding to the Lord on the part of the young people of our Church in India is the deepening of their spiritual life. We are exhorted to pray. Our Heavenly Father says, "I have set watchmen upon thy walls, O Jerusalem, who shall never keep silence, day or night. Ye that are Jehovah's remembrancers, take ye no rest and give Him no rest, till He establish Jerusalem and make it a praise in the earth." Isaiah 62:6-7. "That he might present it to himself a glorious church," Ephesians 5:27a. Lord, make us humble, obedient and willing to ask of Thee great things! Increase our burden for prayer, and work Thou mightily to make Thy Church glorious! "It is time for Thee to work."

We as a Conference have made ourselves responsible to evangelize a large field in India and we must continue to labor while it is day, pray more and give more for the growing mission work. So let us definitely pray:

- I. For a spiritual revival in the church in India that will raise the spiritual level of each believer.
- II. For a great movement among the wives of Christians so that they may also be saved and make truly Christian homes that will nurture a spiritual church.
- III. For many more native workers, with a passion for souls, who are called of God and made willing to sacrifice for the cause of Christ in the various fields of work:
 - a. Evangelists and pastors with less concern for position and salary whose burden it is to seek and edify souls.

- b. Teachers for the various schools who consider that work mission, and will be willing to work for smaller wages.
- c. Medical helpers, compounders and nurses as well as cleaners who will serve the suffering as unto the Lord, seeking to win souls.
- d. Writers and publishing workers to be called forth who can inspire and encourage believers to a greater service for Christ.

IV. For more missionaries to go to train native workers, especially couples and doctors.

V. For spiritual and physical strength for the missionaries that they may cope with the ever growing problems on the field and in their work of guiding the natives to take more and more responsibility.

VI. For continued open doors to work on the field in giving out the gospel and training native workers in a new and changing India.

Chapter Five

Mennonite Brethren City Mission Work

Introduction

Our city mission work operating under the City Mission Board, which is chosen at each General Conference of the Mennonite Brethren Church of North America, is one branch of home missions. All of our other home mission work is promoted by the District Conference through their home mission boards. Since the election of the City Mission Board in 1907, it has continued to serve and through 1948, supervising the South Side Mission in Minneapolis, Minnesota, and the Gospel Witness to Israel Mission in Winnipeg, Manitoba, Canada. The Conference of 1948 voted to continue this work until these two missions could be taken over by districts. The work among the Jews in Winnipeg is in the Northern District. If this should be accepted by one of the districts or several, it then would come under the supervision of the Canada Inland Mission.

PART I

THE SOUTH SIDE MISSION

Section I

Our City Mission Fields and Halls

Events That Led to the Opening of Our City Mission

Among events that directed the attention of the brethren toward city mission work were the heart-warming reports that were sent to the "Zionsbote" by Rev. H. A. Ramseyer from the Frontier Lumberman's Mission at Superior, Wisconsin. Then in 1904 Rev. Ramseyer came to speak at the church at Henderson, Nebraska, and Mr. and Mrs. B. F. Wiens felt deeply God's call to missionary service. As a result they went to work for the mission at Superior, Wisconsin.

Later Franz Wiens, the father of the missionary, and J. J. Kliever, both of Nebraska, went to visit the mission, observed the work, and reported about it at the Conference of 1907 at Dalmeny, Saskatchewan. After the report of Brother Kliever and remarks of N. N. Hiebert and experiences related by B. F. Wiens, a com-

mittee was elected to open a city mission for the Conference. J. J. Kliewer as chairman, N. N. Hiebert, secretary, and J. C. Dick, treasurer, were instructed to find a place and some missionaries to begin a city mission.

The Mission at Hurley

The newly elected Mission Board appointed Mr. and Mrs. B. F. Wiens as the first city missionaries, so they looked for a place to begin their work. After some time they located an empty hall which they could occupy at Hurley, Wisconsin.

In the days of 1907, Hurley, Wisconsin, was a small, very rough mining town where most of the people were Catholics. The Christians of two small Protestant churches had nothing to do with the mines and none gave them the Gospel. The town had only six stores and a few shops, but it boasted sixty-four saloons, all but one of which were connected with some den of vice. Therefore, filth and sin were rampant everywhere. Rev. Buswell of Minneapolis, Minn., granted permission to use a little hall where Mr. and Mrs. Wiens began a Rescue Mission.

The work at Hurley was very difficult, for no one would come into the mission hall because all were afraid of the Gospel. Only after days of praying some came in and those were drunken men and women who leered at each other, whispering and cursing under their breath, while others stayed outside and caused disturbances. By 1910 the hall was to be occupied by other missionaries and the town was too small to justify opening another place, so another location had to be found.

The Mission at Minneapolis

B. F. Wiens and his helpers canvassed several districts in Minneapolis to find a place where a work could be opened. At last they decided to look for a place to rent on the south side of the city, which was much in need of the Gospel, the population being Catholic and Lutheran. These people were more permanent residents and not of so vile a nature as those at Hurley. In 1910 they found an empty store building which could be used for services. It was located at 1910 East Franklin. The field was more open here and from the first many came to the meetings held in the building or on the street.

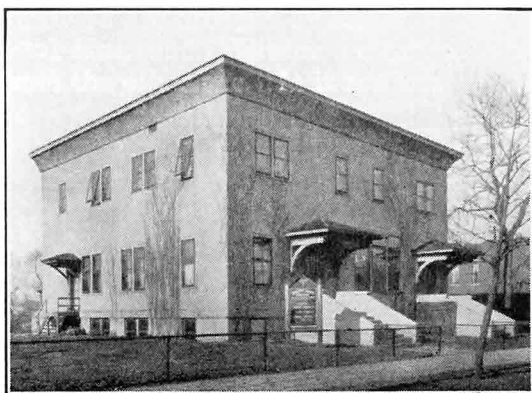
The South Side Mission Hall

After the old store building became too small, the mission was moved to a rented hall located at 911 Minnehaha Avenue. As

the picture shows, the left side of the building was arranged to serve the South Side Mission for a number of years. After this building was to be sold, the Conference of 1915 decided to buy a site at 2120 on the same street and erect a permanent and larger mission hall.



Mr. and Mrs. A. A. Smith together with the City Mission Board planned the present mission hall and estimated the cost at \$8,000, but World War I caused the price to double before it could be completed. Those were trying days for the builder, A. C. Dick, the missionaries, and the Mission Board. Many times they united in prayer for some necessary materials and in a wonderful way the Lord provided so that the hall was completed before the Conference of 1919 and was paid for, excepting a little over four hundred dollars.



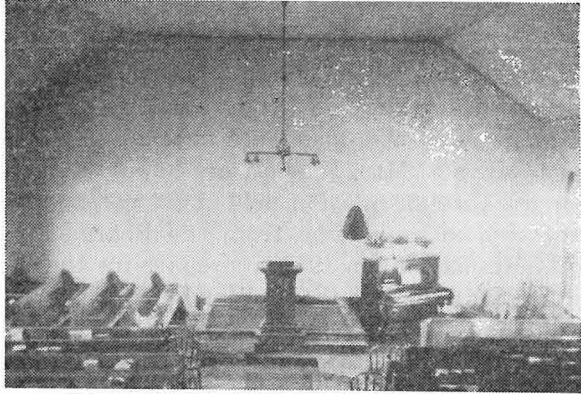
The picture shows the South Side Mission, which is a two-story building, 50 by 50, with a complete basement. The front entrance faces east and leads into the chapel on the first floor. To the south are two classrooms, a back office, and a pastor's study in the

southeast corner next to the entrance hall which leads into the basement. There is another small chapel in the basement

which is used for various smaller meetings. There are also two classrooms, several storerooms, a kitchen, a laundry, and a furnace room. On the second floor are the living quarters for the missionaries, one a six-room and the other a five-room apartment.

The South Side Mission Chapel

The picture shows the interior of the mission chapel, which is on the first floor all along the north side of the building, with the pulpit at the west and the entrance at the east. To the south side are two large classrooms made by folding doors that may be opened to add another wing to the chapel when extra space is needed for large meetings or special occasions.



The Mission Apartments



This picture shows the apartment building on the mission ground. This four-family apartment house stands just back of the mission. This house was also remodeled when the new hall was built. Extra

mission workers have lived here at times, otherwise the apartments are rented to such tenants as the missionaries desire to admit.

Section II

Our Missionaries of the South Side Mission

Rev. and Mrs. Bernard F. Wiens

Bernard F. and Mrs. Sarah Lohrenz-Wiens came from the church at Henderson, Nebraska. Brother Wiens had prepared for

the Lord's work, and after his marriage both he and Mrs. Wiens attended a school in Nebraska. That next vacation of 1904 when they were at home they heard H. A. Ramseyer present the needs for the Gospel and they surrendered their lives for mission service. They went to work in the Frontier Lumberman's Mission at Superior, Wisconsin, where they served for three years. At the call of the City Mission Board they went to open our first city mission work at Hurley, Wisconsin, where they carried on a very difficult work from 1907 until the mission was moved to Minneapolis in 1910. There they no longer dealt with rough miners but with entire families who also were in need of the Gospel.

Mr. and Mrs. Wiens were happy in their service; yet the call to the foreign mission field could not be dismissed, so when they received an invitation from the Board of Foreign Missions they left Minneapolis in 1911 to prepare for the work. They were ready to go to India, but World War I closed the door; consequently they were sent to China in December, 1920. There Brother Wiens died November 30, 1922, and Mrs. Wiens continued his Bible School work until she returned home with her family for furlough. Since then she has served wherever she has lived. For many years she has directed children's Bible work in Oregon.

Sister Katharina Klassen

Katharina Klassen (Mrs. P. A. Nickel) of Joes, Colorado, was the first unmarried sister to be appointed for work in the City Mission. She went to help Mr. and Mrs. B. F. Wiens at Hurley, Wisconsin, in 1908 and with them experienced many trying times in the work among the miners and their families, who were a rough lot. In Minneapolis she enjoyed the work among the children in Sunday School and she had a great share in the preparation of the Christmas program given by the mission in 1911, which led to the salvation of a man who came to listen to the children while they practiced. In 1909 the Conference released her for part time so she could attend school in the city for a while. To Sister Klassen it was given to see the work from its beginning at Hurley and in Minneapolis to its present home in the South Side Mission Hall. Since her marriage she has lived in Joes, Colorado.

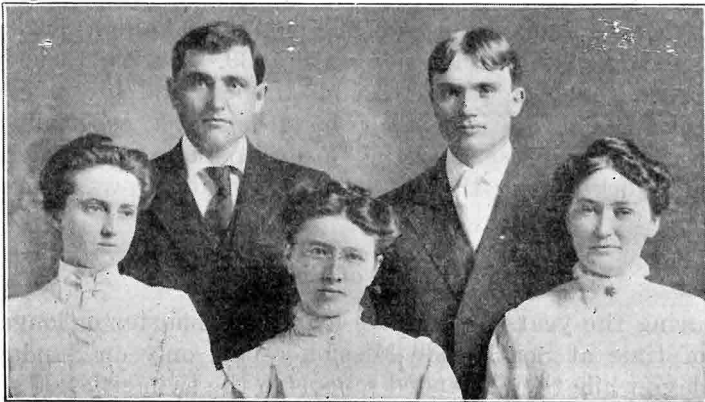
Rev. and Mrs. A. A. Smith

Abraham A. and Mrs. Susie Bixel-Smith were members of our church at Enid, Oklahoma, when they went to help Rev. and

Mrs. B. F. Wiens at Hurley, Wisconsin, especially in the song services and the Sunday School work. Their assistance was appreciated, so at the Conference of 1909 they were accepted as missionaries. Brother and Sister Smith helped to move the work to Minneapolis in 1910, and the next year when Mr. and Mrs. B. F. Wiens left the mission they took over and had the privilege of seeing it grow to its present scope. Together they could plan the large new mission hall and have the joy of moving into it and serving there for eleven years. But very unexpectedly Mrs. Susie Smith died on November 20, 1930, just before the annual Thanksgiving homecoming at the mission. Dr. Riley of Minneapolis preached her funeral sermon at the mission; then her body was taken to St. John, Ohio, where another funeral was held in the Mennonite church for her friends and family members.

Mrs. Martha Reimche, nee Hornbacher, was united in marriage to Rev. Smith in April, 1932, and came to serve at South Side Mission. The Conference of 1943 granted to Mr. and Mrs. Smith a year of furlough which they spent at Enid, Oklahoma. Since the work at South Side Mission is strenuous, their health did not allow them to return to the place they loved and to which they had given a lifetime of service, so they found a home at Victor, California, where they began Child Evangelism work among neglected children of that town.

The First Missionary Group of South Side Mission



The picture shows the founders of South Side Mission. They are left to right: Mr. and Mrs. B. F. Wiens, Miss Katharina Klasen in the middle, and Mr. A. A. and Mrs. Susie Bixel-Smith.

Sister Anna M. Hiebert

Anna M. Hiebert (Mrs. Adam Ross), a sister to N. N. Hiebert, came from the church at Mountain Lake, Minnesota, and was accepted by the Conference of 1915 for work at South Side Mission. She served as teacher for the Nursery School, Sunday School and Bible classes with children, and did home visitation work. During the years she had the privilege of working with Mr. and Mrs. A. A. Smith and the Sisters Katharina Klassen, Katharina E. Pauls of Michigan, and Katharine Pauls of Kansas and others who stayed for shorter periods at the mission. After her marriage she served in churches with her husband, and after his death she made her home at Hillsboro, Kansas, serving the Lord in any way she could.

Sister Katharina E. Pauls

Katharina E. Pauls (Mrs. B. B. Fadenrecht) of Gladwin, Michigan, came to South Side Mission in 1919 and lived with Mr. and Mrs. A. A. Smith for three years and another year with Anna M. Hiebert. She, too, worked with the children and did visitation work and whatever else needed to be done. After her marriage in 1923, she served with her husband in the churches where they lived, at first in Munich, North Dakota, and recently at Reedley, California.

Sister Katharine Pauls

Katharine Pauls came from the church at Lehigh, Kansas, in 1923 and served in the mission until 1939. During those years she worked together with Anna M. Hiebert and for nine years with Tena Dahl. She did much visitation work, especially helping the sick and presenting the Gospel to them and also helped with the work among the children and whatever was necessary to do.

A Group of Sisters

During the years many have helped for shorter or longer periods of time at South Side Mission—some only on Sundays or other days while they attended schools in the twin cities of Minneapolis and St. Paul, while others stayed at the mission and worked part time as they studied in some school. Among those serving under the City Mission Board were the Sisters Maria Bartel, a daughter of H. H. Bartel of Fairview, Oklahoma; Nettie Adrian,

a daughter of Elder Henry Adrian of Buhler, Kansas; Lydia Bergthold, a daughter of Missionary D. F. Bergthold of India; and Lydia Rogalsky of McPherson, Kansas.

Sister Tena Dahl

Tena Dahl (Mrs. F. F. Wall) came from the M. B. Church at Hillsboro, Kansas, and entered the work at South Side Mission in 1930 after several years of teaching. She greatly enjoyed her service together with Katherine Pauls until both left the work in 1939. Sister Dahl worked with children and their mothers, and did visitation work in the city. After her marriage she made her home in California until her health caused a return to Hillsboro, Kansas, where she died July 12, 1946.

Other Mission Workers

Several young married couples came to attend school at Minneapolis or St. Paul and helped in the mission as much as they could; some came there only for the services while other lived in the mission apartments. In 1928 Mr. and Mrs. B. A. Martens came from the church at Buhler, Kansas, and served at the mission for a number of years while attending a Bible School. Also Mr. and Mrs. Herman H. Warkentin, later of our field in India, helped for some time, and Mr. and Mrs. Ruben M. Baerg from Hepburn, Saskatchewan, assisted for about five years while attending a Bible School in the city. Then Mr. and Mrs. David J. Wiens assisted Mr. and Mrs. C. H. Fast during the winter of 1946 while they attended school in the city.

A Recent Missionary Group

The picture shows A. A. and Mrs. Martha Hornbacher-Smith to the right and Mr. and Mrs. Ruben M. Baerg to the left. This group had the privilege of working together for about five years



while the Baergs, who came in 1939, attended a school in the city until World War II conditions caused their return to Canada.

Rev. and Mrs. O. W. Dirks

In 1943 when Mr. and Mrs. A. A. Smith left South Side Mission for a furlough, the City Mission Board called in Mr. and Mrs. O. W. Dirks from the church at Buhler, Kansas, to serve at the mission together with Mr. and Mrs. Melvin Schimnowski. The Dirks family enjoyed furnishing music at the services and doing personal work, but when the year was over they felt drawn back to evangelistic work in the churches, so they returned to Kansas.

Rev. and Mrs. Melvin Schimnowski

Melvin and Ella Wall-Schimnowski came from the church at Mountain Lake, Minnesota, in 1942 to assist Mr. and Mrs. A. A. Smith. When the Smiths left, they stayed to serve together with Mr. and Mrs. O. W. Dirks another year. Then the work was entrusted to them and for another year they served with Brother and Sister George Martens, who came to help them. In August, 1945, Brother and Sister Schimnowski left the mission to continue their education, but returned to help

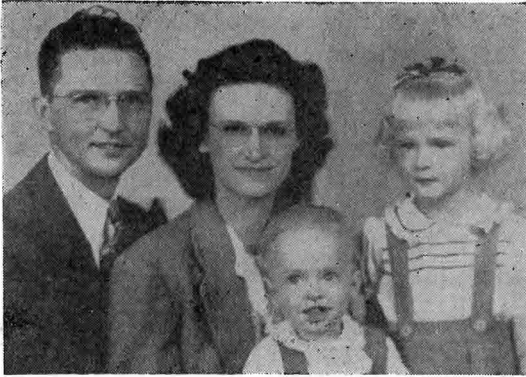
Mr. and Mrs. C. H. Fast during the summer months.

Rev. and Mrs. George Martens

George and Mary Borgen-Martens came from the church at Lustre, Montana, where they had made their home for twelve years near Glasgow. They followed a call to study and prepare for the Lord's service when they entered a school in St. Paul. From there they moved to the mission in 1944 to assist Mr. and Mrs. Melvin Schimnowski for one year. When they were left alone in August, 1946, they stayed to take care of the work until the City Mission Board appointed Mr. and Mrs. C. H. Fast as missionaries and superintendent of South Side Mission in 1946.

Rev. and Mrs. Chester H. Fast

Chester and Elfreda Penner-Fast belong to the church at Ingalls, Kansas. The picture shows Mr. and Mrs. Fast, Janet Elaine and Dale Eugene. After their ordination at the home church, they took over the work at South Side Mission in June, 1946.



They have served with only the help of willing workers that attend the mission during the winter months, but for two summers Mr. and Mrs. Melvin Schimnowski came to help them. Student workers from the Bible Schools also helped in the work with the children, but they

need help to continue all the many branches of activities that have been established in the mission when more workers were present.

Section III

The Mission Work of South Side Mission

Introduction

The South Side Mission lies in a section where many Catholics and Lutherans live. Most of the families do not own Bibles nor do they pray, and since they are mostly poor people they must work and the children grow up without proper training. Through the years South Side Mission has been a rescue work which also sought to offer a place of worship to whosoever would come. In July, 1936, this mission celebrated its twenty-fifth anniversary with a great homecoming.

Many souls have been saved during the years and a goodly number have been baptized and have gone to other places and churches to serve, while a fine group has stayed to assist in the various activities at the mission. A. A. Smith says some one hundred fifty family names have been connected in some way with the work of South Side Mission. They could not all attend, but looked forward to the annual family banquet at Thanksgiving time.

The various activities of the mission have through the years given out the gospel and also provided an opportunity for old and young to express themselves in sound, Christian ways. Up to 1948 there have been thirty missionaries and assistants who were appointed by the Conference through the City Mission Board to

carry out the work at South Side Mission—some for only a short time, others for many years. Then also many young people attending Bible Schools in the twin cities have assisted in the Sunday School, Children's Classes, and Vacation Bible Schools. Thus South Side Mission has served in Minneapolis since 1910 and only eternity will reveal what God's Word has wrought in the souls and lives of hundreds of underprivileged persons who came to hear the Gospel through our missionaries and their helpers.

Visitation Work

House visitation was done even before any services were begun at our mission in Minneapolis. Even today but few people come out to the services unless they have been contacted in some way previously. Especially is this true of Catholics. The visits in the home give opportunity to help those in need and thus open the door for the Gospel. There is always much poverty to be found where the father or both parents drink and do not provide for their children; hence many boxes of clothing, also food, have been distributed to children and those who are ill. And at such times many become willing to listen to the Word of God and accept the Gospel because someone cares enough for them to help them in time of great need. The missionaries and other personal workers go out into homes, make contacts, and explain the plan of salvation, and many have thus been saved and drawn into the mission program.

One day a boy in Sunday School said that his mother was ill, so Sister Katharine Pauls went to see her and found her very ill indeed. She asked, "Are you ready to die?" "No," said the woman, "I have much to straighten out." So Sister Pauls gave her Bible passages and prayed with her. She wanted to pray, but knew only the Lord's prayer, so she prayed it again and again, stressing "forgive us our trespasses." The other missionaries visited her and prayed with her. She grew worse and was taken to the hospital. When Rev. Smith visited her, she said, "All is well, the Lord did forgive." After two weeks she went home rejoicing so that the nurse said, "I have never seen anyone die like that."

During the years of unemployment there was much need among the poor. When they were visited and helped they were also willing to receive the Gospel, but when the government gave them work they no longer needed used clothing such as the mission could give out and many were no longer willing to listen to

the Gospel. This condition became still more evident during World War II, for the people were all employed and too busy to listen to the Gospel. Mr. and Mrs. C. H. Fast report that the work is difficult because of the people's hearts.

The Preaching Services

During the years good music, both in the morning and in the evening as well as in the Sunday School, has always been an important part of the worship services at South Side Mission. Of the services Theresa Gustafson, one of the early converts who became a missionary to Africa said, "Denominationalism or churchism have not been stressed, but Christianity as found in Christ. The Board always provided workers who gave out the whole truth in the Scripture, bringing salvation, comfort, hope and joy through Jesus Christ our Lord."

Prayer meetings have been held each Friday night together with Bible Study. Thus the saved and the missionaries gathered for food from the Word and made intercession for the needs of the work. Revival meetings have also been held when special efforts were made to rescue the lost and revive the saved to a greater zeal for the Lord.

The Sunday School

The first organization of the mission was a Sunday School, which was conducted in the afternoon each Lord's Day so that those children who did go to the churches to which their parents belonged could come and hear more from God's Word and be given the plan of salvation. Since July, 1946, the Sunday School has been held before the morning preaching services. Some who attended before do not come, but others are taking their places.

Many of the children who have attended the Sunday School through the years came from homes where their parents lived godless lives and had no Bibles nor ever prayed; therefore they had no respect for the house of God. Many times the teachers and the missionaries have cried to God for help to control the restless children, so they could teach the lesson. At times a few had to be sent away so others could be given the Gospel. The godlessness of the cities is a heathendom all its own and in recent years conditions among both children and adults have not improved. Special efforts are made to draw children into the Sunday School throughout the year. Christmas programs offer an opportunity to interest many and present the Gospel message to the parents who come to see and hear.

The Mother's Club

The organization of Christian women meeting bi-weekly on Thursday afternoons at 2:15 at South Side Mission is called "The Mother's Club." Through the years some eighty mothers have belonged to this deeply spiritual group that meets to study God's Word and pray for the salvation of lost family members. They also collect money which is dedicated to the Lord's service. Many a mother who had a hard life because of a godless, drinking husband or had other trials has gone home refreshed in the Lord. These mothers were all saved and a number have been baptized at the mission.

The picture shows four of the first converts at the mission. Left to right they are: Mrs. Carl Dahl, who for many years served as president of the



Mother's Club; Mrs. Lee and Mrs. Paulson, whose daughters were led to Christ and became great helps in the mission; and Mrs. Pearson, who has helped in the mission where she could. Thus these mothers and many others have served the Lord. Wherever possible newly saved women have been drawn into the Mother's

Club of the South Side Mission.



This picture shows a group of the mothers standing on the steps at the mission. They do much work at

cleaning the building and preparing and serving the annual family banquet which is held in the mission at Thanksgiving time.

King's Daughters

King's Daughters is the name given to an organization for girls that was begun long ago. Through the years there have been divisions to meet the needs of Junior and other girls as these needs arose and there were sponsors available. The group meeting in 1948 was composed of girls sixteen years of age and older attending high schools, and some young married women. This group chooses its president and meets every Tuesday night. Twice a month they have Bible study and prayer meeting and the other two times they meet for devotional services. Many young girls have found Christian fellowship and encouragement at the meetings of the King's Daughters. A number of those who attended these girls' meetings in the past are now active in the mission or at other places. At times similar work has also been done with groups of boys.

The Monthly Bible Class

The Monthly Bible Class is a devotional and fellowship meeting for the adult Sunday School class and other mission friends. It meets the third Wednesday of each month. This group has a program for which they usually invite an outside speaker and musical talent.

Children's Bible Hour

In recent years Child Evangelism classes known as the Children's Bible Hour, have been conducted in the mission by the missionaries themselves or other trained workers, as from Northwestern Bible School. The children come to the Mission on Monday, either just after school or in the evening. In 1948 Rev. C. H. Fast took the mission bus and went to the public school to get the children when school was dismissed and took them to the mission. It was his joy to see many come running to the bus, and at times it was hard for the last-comers to find places. At the mission some time was spent in singing choruses and enjoying a special story or object lesson before the children went to their classes where they were given Bible lessons illustrated with flannelgraph. Many of these boys and girls do not know much of the Bible, but they soon learn how to behave, be saved, and live a Christian life.

Vacation Bible School

Vacation Bible Schools have been conducted at South Side Mission for many years. These were held early in summer or just before the public schools began. Besides the missionaries other helpers came from our churches or the city. In August, 1947, the brethren C. H. Fast and Melvin Schimnowski sent out more than two hundred letters to boys and girls of the neighborhood. They also gave personal invitations, advertised with a sign, and passed out handbills. After much prayer and hard work, teachers were secured and the missionaries waited to see whether the children would come. On Monday morning 55 appeared, the second day there were 75, and before school closed the enrollment reached 125, with an average attendance of 81.

To teach those children was a real task, for many came from ungodly homes where there is no training or discipline. They had been running about all summer and it was hard for them to sit still, but in a few days the efficient teachers won their respect and attention and the children responded to discipline. One teacher remarked, "I taught a hundred in Bible School, but I never had anything like this class."

Through the years Mr. and Mrs. A. A. Smith and their helpers and their successors as well have sown the Word of God in the hearts of very many children at South Side Mission. In recent years Jackie was saved in Bible School, but his unbelieving father did not like it and tried to turn him away from the Saviour. The Vacation Bible Schools have done much to reach the parents with the Gospel, and have won some for Christ.

The Nursery School

Before the First World War, some mothers who had to work began to bring their pre-school children to the mission during the day. At the Conference of 1915, Rev. A. A. Smith reported that the work was too heavy for Sister Smith and Katharina Klassen, so Sister Anna M. Hiebert was appointed to help at the mission. For many ensuing years she served in the nursery school.

There was much work connected with the nursery school, for the children had received little or no training at home and it required much love, patience, and time to train them and teach them of the Bible. When the children were given a meal at noon, they were taught to pray before they ate. One day in 1920 a new little girl asked, "Why shall I do that?" Sister Hiebert answered, "We

talk to Jesus and thank Him for our food and everything He gives to us." She replied, "He doesn't give us anything, for my mother buys the groceries." Another child replied, "She does not know any better."

The picture shows Sister Anna M. Hiebert seated with some of the children and a few mothers standing in the back row. Because the mission cared for the pre-school children the mothers were at ease and the little ones—some mere infants—had a good place to stay where they received training and Bible instruction. They loved to hear Bible stories, sing songs, and learn some short Bible verses, so the mission continued to give out the Word to the little ones, thereby also reaching the mothers with the gospel.



The Annual Family Banquet

Ever since the early years in the work at Minneapolis, Mr. and Mrs. A. A. Smith served a dinner to the poor in the city in November on the national Thanksgiving Day and gave to them the Gospel in song, music, and sermon. In later years people did not have to be sought out, but they anxiously waited for the privilege to come home for that day. During the depression days the Sunday School pupils were given tickets so they would be sure to have room at the Thanksgiving table. The Mother's Club greatly enjoys preparing the banquet for the 350 to 400 persons who attend each year.

For many years the churches in Minnesota and some others sent the fowls and other foods for the dinner. At times when neither money nor food was in sight and the day was drawing near, the faith of Mr. and Mrs. Smith was severely tested, but God always heard their prayers and provided so they did not have to disappoint the people.

The Mission Bus

The picture shows a group standing by the first mission bus, A. A. Smith to the left. This bus was a wonderful help in gathering the children as well as older ones for services and going to



the parks and lakes for outings and meetings. During summer days groups from the mission took the bus to conduct street meetings in the parks or wherever people gathered. A modern bus now serves for the various branches of work with the children and adults at South Side Mission, aiding the present missionary to proclaim the Gospel of Jesus Christ.

PART II

GOSPEL WITNESS TO ISRAEL

Section I

Our Mission Field

Events That Led to the Opening of the Field

A chain of seemingly unrelated events led to the opening of a mission work among the children of Israel, who are also referred to as Jews. Through the years various missionaries to the Jews have visited our churches, reported to our church papers and presented the need of giving the Gospel to God's chosen earthly people. More interest has been created by radio programs by or for Jews, and so many gifts have gone to help evangelize Israel.

In Canada there was special interest and vision for work among the Jews and some of our members began to pray for a work of our own, while others went to serve among Jews where a work was established, visited the churches and created interest for their work. In time this came to the attention of the church leaders in Canada and they prayed that somehow a field might be opened for our Conference. The City Mission Committee was

burdened also for a larger field of activity and when this phase of work came to their attention, the matter was considered. The brethren in Canada were consulted and a field in Winnipeg was accepted by the board in November, 1947, to be presented to the General Conference session the following year. The Mennonite Brethren of North America accepted the field and Rev. and Mrs. J. J. Pankratz as missionaries in 1948, and also voted to continue the work until a district or districts should take over the new mission as a home mission project.

Our Field of Gospel Witness to Israel

As the name shows, our mission to the Jews is a witness to Israel and therefore does not have a definite field, but its headquarters are located in Winnipeg, Manitoba, Canada, in the home of the missionaries. The immediate field is the city of 351,848 population, of which some twenty thousand are Jews in need of the Gospel.

In general there are two classes of Jews in America, the orthodox and the liberal, both of which meet in synagogues for worship. Since the Jews dwell in a land foreign to them, they have no formal priesthood as in Bible times and the rabbis, who have taken on a semi-priestly service for their congregations, are their religious leaders. The Talmud is the book now recognized as the guide for Judaism. It contains the laws from the Old Testament as they have been modified or added to by the Rabbis during the centuries. The liberal Jews have accepted many more forms which resemble those used in Christian churches. Many of them no longer look for the coming of a Messiah, having turned to atheism.

For a number of years Brother H. K. Hiebert, who has worked independently among the Jews in Winnipeg, studied the beliefs and customs of the people and reported his findings in the "Zionsbote." He was invited to attend the Jewish New Year's service in a synagogue, so he went to witness for Christ to someone. This event closed with a celebration of a supper of bread and wine, much as a communion service, but without the Lord Jesus Christ. To the Jews all of it is a symbol of Abram giving food and drink to his guests, as recorded in Genesis 18:2. Furthermore, Brother Hiebert tells how the sad Jews celebrate the Atonement Day as prescribed by the Talmud. That day is spent in fasting and prayer, and since there is no temple nor a sacrifice in

a strange land, a substitute has been found by the Rabbis. In the Hebrew language the word used for man is the same as the one used in the Chaldean, and it means "cock" or "rooster." The Jew cannot bear his own sin, so another must bear it for him; therefore the cock takes the place of the man. On that day of Atonement the housefather takes a white rooster and swings it about his head three times as he earnestly prays God to forgive his sins and those of his household. He butchers the rooster, thus shedding its blood in his stead, and benightedly believes God will hear him.

The Jews in business all speak English, but in the homes they generally use the Yiddish, a type of German with many Hebrew and other words which are written in Hebrew characters. Our missionaries distribute Yiddish tracts and Scriptures.

Section II

Our Missionaries and Their Witness to Israel

Rev. and Mrs. J. J. Pankratz



Jacob J. and Margarete Huebert-Pankratz were both born in the Ukraine and migrated to Canada where the brother was saved February 25, 1930. Rev. Pankratz' home church is at Coal-

dale, Alberta, and Mrs. Pankratz belongs to the church at Leamington, Ontario. In Winnipeg the North End Mennonite Brethren Church is their church home.

The picture shows the J. J. Pankratz family with the baby, Martha Anne; Margaret Ruth; and James Nathan. They moved from Toronto to Winnipeg where they began mission work for our Conference in November, 1947, at their home at 380 McKenzie Street. At a mission in Toronto, Brother and Sister Pankratz learned ways and methods of evangelizing the children of Israel and the Lord gave to them a great burden for the lost earthly people of God.

Our Work of General Witness to Israel

Our work of Gospel witness to Israel is very new; yet many contacts had been made before the end of 1948. The work of our missionaries among the Jews is different in many ways than that on other fields. In some respects it is like work among Catholics, which also requires very much personal work and is slow and often very discouraging, but it is God's will that the lost among the Jews shall also hear the Gospel.

To become acquainted with the Jews in Winnipeg, Brother Pankratz visits the shops, stores, and business places where he may expect to meet Jews, learn to know them and seek to befriend them so that he may learn their names and addresses. Other names and addresses, which also include the names and addresses of students in higher schools of learning, are secured by visiting the hospitals and the homes. Each name and address is placed on a dated card, and on another card of a different color the name appears again with notes that show what has been done for the person and indicate his response. At certain intervals suitable literature is sent to these persons and our missionary can begin to lead those who respond toward the light, send them more information, deal with them in person, and present Bible portions to them. The missionary sows the seed wherever possible and looks up to God to quicken it and cause it to spring forth into a living faith in Christ Jesus.

To begin a children's work requires much ground work for the parents must first be befriended so they will allow the children to attend Bible classes. Even after some seem interested and even promise to send their children, they may still decide to keep them away because they fear it may lead to some complication. Indeed it requires much patience to get Israelites to the

place where they will come to listen to God's Word in the house or church of a Gentile.

The Gospel Message to Israel

The Gospel of Jesus Christ is not wanted by the orthodox Israelite who from childhood has been taught to hate His very name; while the liberal Jew who cares less about Judaism, is nevertheless proud and indifferent to Christ. So there are those who tell our missionary they do not want to hear anything about Jesus as well as those who will listen even if they do not believe what they hear. But there are also those who long for assurance and are glad to learn what their own Old Testament says.

The great task of the missionary to Israel is first to befriend the people he learns to know and show to them that he loves them and their God of Abraham, Isaac, and Jacob. From the Old Testament he begins to lead them to see that Jesus is the Messiah of the Jews who has come and fulfilled the law. In general it takes much time before a Jew will become convinced and accept Jesus as his Saviour, especially where the Gospel has not been given to him years before. But it is no small thing for a Jew to step out of Judaism and openly accept Christ and baptism to join the church, for his family will declare him dead and on the average he finds little kindness or help from the Gentiles, aside from missionaries to Israel. Because of this fact many remain secret believers, and those who do openly accept Christ suffer more or less persecution.

Chapter Six

The American Mennonite Brethren Mission Fields in China

PART I

CHINA, ITS PEOPLE, AND ITS RELIGIONS

Section I

A Brief Study of China

The Land of China

The name "China" is derived from the Chin Dynasty, which ruled the land during the time the great wall was built. This immense, roughly triangular country lies in the northern part of eastern Asia. To the north is Asiatic Russia, French Indo-China lies to the southwest and the Pacific Ocean extends along the eastern side. Its greatest dimensions are 3000 miles east and west and 2400 miles north and south, giving it a combined area with its dependencies of 3,919,955 square miles. Three-fifths of this vast territory is inhabited by about one per cent of the population, which includes the people of Tibet and of the deserts of Mongolia and Sinkiang. Hence the millions of China live crowded together on two-fifths of the land, most of them near the seacoast.

China experiences extremes of temperature. In the north the winters are very cold and the summers rather hot, in the central parts it is more temperate, and the southern provinces lie in the tropics. Summer time is the rainy season, the northern and southern parts receiving most of the rainfall.

China has very fertile soil as well as vast arid sections. There are great rivers and the land is rich in coal deposits that have been mined since ancient times.

A Brief History of China's Governments

Tradition carries the story of Chinese civilization back to about the year 2852 B. C., but its history begins with the writings of Confucius during the Chou dynasty in 841 B. C. Next came the Chin dynasty after which the land was named. They built the great wall about China.

A number of dynasties rose and fell. The last kings to seize the throne (1644) were the foreign Tartars called Manchus. The Manchu dynasty required all men to wear a queue (braid on top of the head) and to bind the feet of the women as a sign of subjection. These rulers adopted the language of the people they ruled and many of their customs. They demanded all representatives of western nations to "kotos," that is, bow and come before a Chinese on all fours. Since no western nation complied and the Manchus accepted no negotiations otherwise, the land remained closed to all western influence up until modern times. The Manchu rulers saw land after land fall when the white man was allowed to enter, so they did not welcome him nor his trade, but in spite of this the East India Company flourished. At last this led to war with Great Britain, and China was forced to open five ports to foreign trade in 1843. After that more and more foreigners entered China, among them missionaries. The rulers feared aggression by western powers, so there followed in 1900 what is known as the Boxer Uprising when many missionaries lost their lives. At first this was aimed at the Manchu government but it was diverted into an anti-foreign movement.

Resentment grew among the people against the Manchus and in 1911 war broke out over the building of a railroad. Dr. Sun Yat-Sen and his forces swept the Manchus from power and established a republic in January, 1912. After another rebellion Chiang Kai-shek set up his Nationalistic Government in 1928. But in 1931 Japan entered the northern provinces and, after nine years of war, ruled eastern China. Chiang Kai-shek moved his capital inland to Chungking along the Yangtze River. The Japanese withdrew after they surrendered, ending World War II, but there was no peace for China. The warlord Mao Tse-tung from north China began to conquer the land for Communism. By the end of 1948 the Nationalist Government was badly shaken and all of China stood in grave danger of falling into the control of the Reds. Thus governments have come and gone, but the Chinese people and their civilization remain.

The Chinese Educational System

Illiteracy is common in China because the language is difficult to learn to read and through the ages it has been left to the individual families to choose whether or not they should educate their sons. Not until the coming of Christianity to China did the girls begin to attend schools.

The wisdom of the ancients was written in many volumes by China's great sage and scholar, Confucius, who lived 511-478 B. C. For two thousand years his writings have been memorized and followed by Chinese soldiers and government officials until they have become the rule of Chinese life. Each coming generation was filled with the wisdom of the ancients and since the land remained closed to outside influence, its civilization was kept at a standstill.

After the fall of the Manchu government, Confucianism was no longer taught in the schools as in the past. While this was a victory for Christianity, it also left the door open for Communism. The government of the Republic founded modern libraries, colleges and universities, aside from the schools that operated under Catholic and Protestant Missions.

The youth of China who received an education began to read the books written by Darwin, Marx, Lenin, and others as they were translated into Chinese. Modernistic missionaries in mission schools also did their share to deepen the unbelief that had taken hold of the students. Though many of these students have turned to Communism, in recent years the educated classes have accepted Christ as never before.

Agriculture in China

Either directly in crop returns or in market-keeping, weaving of silks, cottons, woollens and milling of rice and wheat flour, Agriculture supports the great bulk of the population in China. The average farms are very small and are cultivated by the owners or renters who live in a village.



The picture shows the primitive type of implements used in China. This water buffalo can plow even in the mud of the rice

fields, and the villager who owns an animal like this is a good farmer. This plow was at work at Shanghang and one of the children of the missionaries is shown in the picture.

Even though the tools are primitive, the Chinese have known how to fertilize and irrigate since ancient days and still use the self-propelled water wheel to bring water to the fields. Rice is flooded and the plants are transplanted and thinned when necessary in deep mud. When the crop is ready a man carries a large trough on his head to the field, gathers the grain and beats it out into the trough, and brings his harvest home.

In China nothing is wasted. Crops and gardens are carefully tended to produce as much as possible. In the northern provinces and also in the central regions, wheat, barley millet, maize, oats and corn are grown. Tobacco and very good cotton and tea are produced. About one-fourth of the world's raw silk comes from China. Even though grazing land is scarce, oxen, sheep and pigs are produced. Fruits of many kinds such as apples, cherries, peaches, apricots, grapes, and the like are found in China and along with them bananas and oranges in the southern part.

Section II

A Brief Study of the People of China

The Races of China

From one section of the country to another, the Chinese suffer in many ways, and yet nowhere in the world are so many tribes so much alike in appearance, ideas, customs and religion, and nowhere else than in China can a written message be read by so many different speaking people. The present population of China is a fusion of several primitive races of which the greater part is Mongolian. In general the people exhibit the flattened faces and expressions common to the Mongolian race, but there are also many differences as to disposition and other qualities that make them a distinct people. Yet in China many original tribes who are not a part of the Chinese civilization are living in the shelter of rugged mountains and hills. The Chinese consider the aborigines very inferior and the tribes people feel wronged but not vanquished; yet they do form a part of the population of China. At places these tribes still have not been made subject to the Chinese government and have never paid taxes. Among the estimated fifteen million souls classed as tribes people are a number of races, each using languages, customs, food and clothing that

are distinctly different. In west China is a tribe called Nosu which has a story written in hieroglyphic script resembling the simple characters of the Chinese. These people have a civilization all their own, apart from the Chinese as known to the world.

The Chinese Language

The Chinese language is different from any other in the world, for it is really two in one, consisting of one written form and many spoken dialects. The spoken language is composed of assortments of sounds in as many dialects as there are Chinese tribes, such as Mandarin, Hakka, etc. These dialects belong to a class called tonal languages because the same sound uttered in a different tone of voice gives it another meaning, which is very confusing to the language student. In the Hakka dialect most sounds have four tones and some as many as six, which makes each a separate word. Each tribe speaks a different Chinese dialect and the number of tones used varies from four to eight.

The written Chinese is expressed by means of symbols called characters written in a perpendicular column, to be read from right to left, the reverse from English. These characters are not concerned with sounds, but meaning; therefore they are classed as ideographs to which each tribe attaches its own sounds. They are highly developed pictures, which are written with a paint brush that is drawn over an ink cake. They no longer look like the ancient picture writing but in very many cases resemble to some extent the objects that they represent.

The study of Chinese characters is very interesting, especially to Christians, who can see the true meaning of words which the heathen do not know. The entire picture of a man is no longer made, but only his legs and a box is made to represent his mouth. The character meaning "sin" is made by a sign meaning "evil" with a "fish net" placed above it, thus it signifies the devil's net or "sin." And the character for "come" is made by a cross on which are hung a large man in the middle and a small one to each side. Why the Chinese make this sign for "come" they do not know, but the Christian understands, for it is Christ on the Cross who draws all men to Him. Another much-used character is the symbol made for "happiness," for it is built into walls, painted on posters and worn on pins and brooches by rich and poor alike. This idea picture is made up of an altar with a sacrifice upon it, and to its right is a field with mouth above it, which makes it a person or soul. To the Christian this character says to

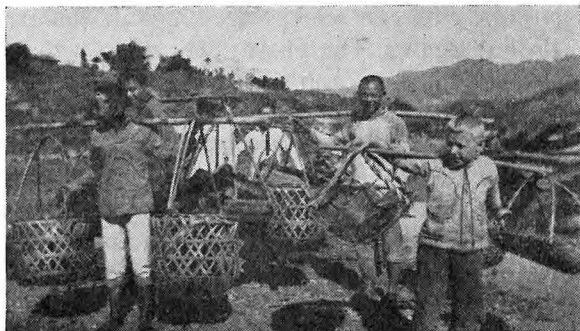
be truly happy one lays his soul and possessions all on the altar for Jesus Christ. Thus every word in Chinese is made up of one or more idea pictures, of which they have invented over 44,440.

To read a Chinese newspaper one must know at least three thousand characters, and to study in college one must know several times that many. This difficulty has long interfered with the progress in education in China, so scholars suggested a system to romanize the language, but that suggestion went unheeded. Other scholars are working to simplify the characters so it will be easier for the Chinese to learn to read. China invented books and printing, yet reading there is still the luxury of the rich. Even after the officers of the Republic did much to educate the masses, in 1930 only twenty per cent of the land was literate. Years of war and destruction following this date have not improved the situa-

Some Chinese Ways

In general the Chinese do things just the opposite from Europeans, so one thinking in terms of the West cannot understand the ways of China. The Chinese love hidden meanings, so names of persons, shops and objects have much more charm if they carry allusions to something considered poetic.

China is known for its hospitality, but students of Chinese life say it is not a virtue, but a custom that makes it a necessity to keep up the pretense of overflowing hospitality and one must press his guest to stay no matter how anxious one may be to see him go. In this point, missionaries as well as others in China

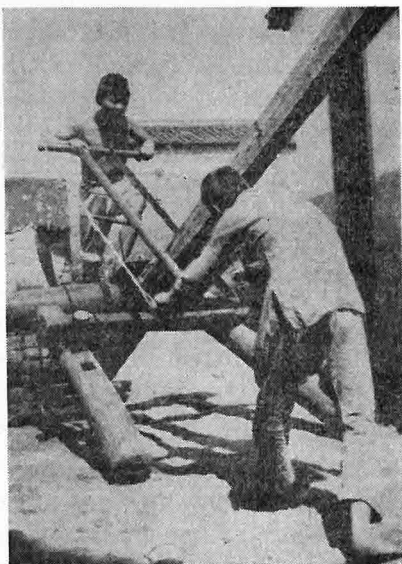


must learn not to take advantage of the offered hospitality and also not to dishonor the invitation by refusing to stay.

The Chinese also have certain ways in which they do their work. The picture shows how a group of boys carry water, lug-

gage or any other article in the Hakka field. The one on the right is the present Roland Wiens, son of the late Missionary F. J. Wiens. Roland also learned to do things the Chinese way. It is easier to transport a balanced load suspended from a pole than to carry it by hand. The farmers bring their crops to market and carry home their purchases in this way.

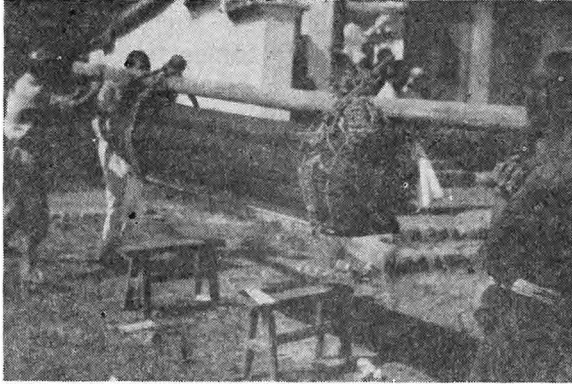
The building of homes or anything else is a slow process in China, as the picture shows. This was the saw used at Shanghang where lumber was prepared for the mission buildings. The doors, windows and furniture were made by hand. In north China on the China Mennonite Field the same methods are used. When enough time is allowed the Chinese do very good work at reasonable prices as compared with labor in America.



Chinese People in Sorrow

In China it is a comfort to know that one has a coffin standing ready for use. If it is bought after a family member has died the dealer may take advantage of the buyer. Hence a thoughtful family provides these necessities while the parents live. In China the undertakers, who with their family members are considered unclean, constitute a class by themselves. The dead are all unclean, and the people greatly fear death.

In China parents are not only honored but also worshipped, and a proper funeral with its feasting is expensive. This funeral may take place soon after the death of the loved one or be deferred, sometimes for years, if the lucky site for the grave cannot be determined by the priests. There is much loud mourning, the family members wear white or light colored sackcloth, and large banners are carried in the funeral procession to tell of the honor of the departed one. Wailing must be practiced at certain hours, days, months and years after the death of loved ones.



The picture shows a Chinese casket and the way it is carried tied to a pole that rests on the shoulders of the men. This one has just been lifted from the stools where it rested and is on its way to the grave on the ancestral burial ground. The dead are always carried out of a house and out of a city, but never in.

Among the poor especially, children are not given a funeral, since a child below three years of age is thought not to have a soul as yet. Young unmarried men have no claim to a grave in the ancestral ground, so it happens that dead men are married to living women in order to give them a proper funeral. In case of a death in a Chinese family, a member who is a Christian is put to severe tests, for it is demanded that he help pay for the funeral and also worship the dead parent.

The Chinese Village

It is believed that over three-fourths of China's estimated population of 428,687,000 live in villages and depend on the soil for a living. Since this is a land of patriarchs, the sons remain at home while daughters, called guests, go to the homes of their mothers-in-law. Each village has a name either of the clan, or large family, residing there or of some famous temple. Therefore, duplications are very common.

In China roads do not belong to the government and since every foot of fertile soil is very valuable, no clan gives up more land than is absolutely necessary for roads. Without road maintenance, traveling in rural districts is difficult; especially in the mountainous sections.

The villages are small or large, according to the number of family heads that make up the clan, and they were never planned but just grew as the population increased. Each village has a main street or a network of streets, but none of them are straight and if any two streets are parallel, it is by accident. Since streets are considered only as necessities and never as conveniences, they vary in width from three or four feet to the distance some other house may be set back from the street according to the lucky side which was determined by the priests. Every wall must have some curve in it to bring good luck by keeping off bad luck. Doors or gates are never set directly opposite each other. If they were, the evil spirits might go straight through the front doors of homes open into the alley. If houses have an opening to the street, it is a secret one which is used only in times when escape is necessary.

On the plains the average country home is built of dried adobe bricks or pounded earth and generally has a courtyard as large as the family can afford. Some houses have only a short wall, or spirit screen, set just in front of the door to ward off evil spirits. A family having a court may build the house against the back wall and then add wings to the right and left. If room permits, they may build another house just like it in the same yard, but none of the houses have large open windows as in our country, rather they have small ones high up or carefully concealed. In the northwest many natives live in houses dug in the sides of mountains.

In most Chinese kitchens there is a hearth over which is pasted the picture of the kitchen god. The smoke from the open fire enters the house as it tries to find its way out through the small opening in the roof. The walls and ceilings of these homes become shining from the years' accumulation of smoke. Among the Hakka people, the homes have a bathroom, which is a small place built with a stone in the floor to form a shower room. Hot water poured from pails is used for the shower bath. Each house has a kang, which is a sort of heating device built along the wall with bricks and it becomes the family bed and storage place of all articles that are to be kept dry. Closet space is formed by the omission of a brick in the wall here and there. All the family, including the children of the sons and the domestic animals, share the same limited courtyard. Even homes in the cities are much like those in the villages, though many modern conveniences have also entered China.

Transportation in China

Through the centuries the great masses living in China have depended on manpower for transportation on land and rivers. Rickshaws, wheelbarrows, sedan chairs and rowboats were used until foreigners brought the bicycle, automobile, bus, steamboat and railroad to China. Much traveling is still done on foot. In north China the old wheelbarrow is being replaced by a rubber-tired, cart-like device, which is more comfortable for the occupant and easier on the man pulling. The missionaries at some places also use carts drawn by native ponies. Where the country is more level or where roads have been built, automobiles are used, but in the mountains there are very few roads and travel is difficult.



China's rivers and larger streams still provide much of the means of transportation. The picture shows native boats on the Han River that tumbles

down between the mountains to the coast of Swatow. This is a scene our missionaries know so well. This group of boats came from Sanghang loaded with northern soldiers, who were in command of Missionary F. J. Wiens. For the sake of peace he took them through enemy territory for two hundred miles to the coast. To be secure from river thieves, the owners anchor in groups.

This picture shows a train during 1947. in north China. The coaches are little better than common freight cars and the people are glad to get a small space on top if they may only be allowed



to go along. Our missionaries too had to travel in crowded trains and buses like this and be thankful to get a place at all. These are some of the hardships endured for the sake of giving the Gospel to the Chinese.

Section III

The Religions of China

Introduction

China is said to have three main religions: Confucianism, Taoism, and Buddhism; but the people have a saying, "The three religions are intermixed." This is evident to students of religion, for they observe practices of all three in matters concerning birth, marriage, burial and many other customs. In general Confucianism gave to China its ancestor worship; Buddhism, its belief in life after death; and Taoism, its demon worship and fortune telling. In some respects a person observes all three religions and in others he practices one or the other. Even the proud Confucian scholars bow to the despised Taoist priest to have their fortune told, as do all others.

Confucianism

Confucious, called Kung-fu-tse in China, was born in what is now known as Shantung Province in 511 B. C. He gathered maxims of the people about law, government, family and home into books and began to advocate some reforms in his own land. He was not recognized until in his later years when he began to train disciples, who later wrote most of his teachings that have come to rule China for two thousand years. He taught some lofty ideals and others that gave rise to evils connected with ancestor worship, yet his teachings had a moral code not found in other heathen religions.

Ancestor worship became rigid and lessened the importance of the individual, emphasizing the family or clan until no one can think for himself apart from the ideas of the elders. The clan stands by a man under all circumstances as long as he does its will. This fact has held China together and enabled it to resist Christianity through the centuries and still makes it hard for a Christian to live under the same roof with those who try to keep him loyal to the duties to the family. The evils directly brought about by ancestor worship are girl infanticide, child marriage, and all the other abuses common to Chinese womanhood.

Taoism

Lao-Tsze, who lived in what is now Honan Province, began the religion which is called Taoism, but its present practices are far removed from his teachings. Now it is a system of priests of which the greatest one was recognized as a Pope of Taoism by the Mandarin government. The entire Chinese nation submits to geomancy, which a Taoist priest divines from lines and figures. Each house, grove, marriage, etc., must have "fundshu" discovered by the priest to make it a lucky site or venture. In addition to fortune telling, this religion gave to China a form of demon worship and a great fear of evil spirits.

Buddhism

Buddhism was driven from India, the land of its birth, in the fifth century, reaching China during the Chin Dynasty. It has always been considered a foreign faith, yet has been tolerated and absorbed in part by all the Chinese until it has filled China with its pagodas and beliefs concerning life after death. Buddhist priests, whom the people consider lazy, have taught the people that both man and beast move onward on an ascending and descending scale of successive rebirths. Buddha, who lived in India, worshipped no gods nor idols, but his followers have made him, as well as many others, their god.

Islamism

Islamism was founded in Arabia in the seventh century A. D. by Mohammed and was carried to three continents by warriors bearing the crescent. It has become a world religion, embracing two hundred million souls. The word "Islam" means "surrender to God" and it has brought to China the belief in one God without mediation, for Christ is called the "Word of God" but not the Son of God manifested in the flesh. To them Jesus is the son of Maryun or Mary and He did miracles and was persecuted, but Mohammedans in China say He never died but escaped into heaven.

In China the followers of Islam number one to every fifty inhabitants. Estimated at ten or more million, there are about four Mohammedans to every Christian. Mohammedanism is the fourth religion in China and though it has been there a long time it has had no special appeal to the sons of Han. Mohammedans say they are one with Christians, who also do not worship idols, but the living God. But the Chinese, who are not concerned about

creeds but conduct, can see a vast difference between the two faiths. The Mohammedans abhor the Chinese for their idolatries and superstitions while the Chinese despise the inconsistent life of the followers of Islam.

The Mohammedans have some light and are more difficult to win for Christ than the heathen Chinese, but these millions of Mohammedans in China are also without Christ and His saving grace. They too need the Gospel and very little has been done for them, although some missionaries have begun to win them for Christ.

Chinese Religious Festivals

From the book, "Chinese Festivals," written by a native, Dr. Y. C. Chang, we see how interwoven the religious practices of China have become. He says that all China observes six great feasts which are held annually on certain days of given moons (months). Three of these are for the living and three for the dead. The New Year's Festival, which is observed the last days of the old year and the first of the new, receives the most attention and is the happiest and most elaborately celebrated feast for the living.

The Chinese New Year falls on the day which is six weeks after the winter solstice. In spring comes the all-important Confucist festival for the dead, called the Spring or All-Souls Festival. On those days every male is expected to worship at the tombs of his ancestors and return home for a feast and family reunion.

The New Year's Festival begins with such ceremonial preparations as sweeping the house and putting up fresh good luck posters and pictures of various gods from the kitchen to the front gate. On the twenty-fourth day of the last moon at the exact hour the master, never the mistress, offers the family sacrifice to Tsoa Chu, the Kitchen God. After every member bows, the god is expected to be satisfied with the sight of all the good food and ascend to the Jade Emperor of Heaven, the Taoist god. Then the family enjoys a rest and feast by themselves.

Much cooking and baking of tasty dishes is done before New Year's Day. No knife may be used on that day lest it sever good luck. Enough water to last for at least forty-eight hours is drawn from the well and everything is festively arranged in the homes before the final ceremonies are performed and the New Year arrives. The first day is spent at home. On the second day the well is reopened with a ceremony to the guarding spirits and on the next day the god of wealth is worshipped. The people be-

gin to go out after that, but all big business firms remain closed until the fifteenth day which is followed by the Feast of Lanterns. On that day gay paper lanterns are carried to the Buddhist temples and also placed before the ancestral tablets in the homes. Three days later all the one hundred lesser gods are given a speedy sendoff to visit the Jade Emperor of Heaven by burning paper ladders and paper money.

Thus each feast has its ceremonies. All Chinese except the Christians and Mohammedans keep the six festivals each year. The details vary from one tribe to another, but in spirit the feasts are the same.

Chinese Family Life

Religion has given to Chinese family life many things in common with that of Hinduism in India, and yet it is very different. Confucianism and the demon worship of Taoism have established the rules of Chinese life. There are no caste divisions in China as are found in India.

Chinese classical teaching ascribes all evil and death to "Yin" or the female principle and all life and prosperity to "Yeng" or the male principle; therefore, by law of nature, women must be kept in subjection. Confucian ancestor worship has given to all Chinese a necessity of leaving a living son to perform the duties of worship when the parents die. The birth of a son is accompanied with wild delight, but if the child is a daughter the father hides his face in shame. After the son's birth, the first thing that attracts the father's attention becomes the son's childhood name. To deceive the evil spirits, he may even be given a girl's name or be nominally adopted into another family. A boy is of age at sixteen, but he never is his own master so long as an older male lives in his clan. He is taught obedience and respect for authority and he does as others do.

A girl is a "quest" or a "commodity-on-which-money-has-been-lost." She is not wanted because she cannot offer sacrifices for the dead. Therefore the great poverty of the common people leads to infanticide of very many baby girls in China, but never boys. Girls are wanted only as wives for the sons, so poor families sell their daughters and buy other girls to raise them as the wives for their boys. A girl is married to a boy or man of another clan by the aid of a middleman and the groom must not see her until the day that she is brought to his father's house in a decorated sedan chair. She then becomes the slave of his mother and

he is obliged to take his mother's part in case of a dispute and force his wife to subjection whether she is in the right or wrong. So common are the abuses of the daughter-in-law that no one pays any attention unless it gets so bad that she is driven to commit suicide; then the family of the wife interferes. This is one case of the many clan wars in China.

The Chinese wife has no place in society. She is kept ignorant and is not considered a companion but a slave to her husband and his mother. Chinese family rules are religion and therefore binding and a great hindrance to the spread of Christianity. When a wife becomes interested in the Gospel, the mother-in-law may make it still more difficult for her in the home, especially if her son agrees with her. In heathendom a wife can win honors only if she is the mother of many sons and lives to become a mother-in-law so that she may rule as she has been ruled. In the Chinese home life a mother-in-law is a necessity, for the daughters-in-law are usually too young to manage and they need one older woman to keep order among the women of the household.

PART II

Christianity in China

Early Christianity

The Nestorian priests of Persia in the sixth century were the first to bring the news of Jesus Christ to China. There were thousands of converts, but a fearful persecution wiped out the movement. In China every popular religion was controlled by the throne and all there is left of this first attempt to Christianize the land is a stone tablet erected by the government in 781 A. D. The Nestorians failed to translate the Bible into Chinese and their efforts were blotted out.

In 1294 Italian monks from the Roman Catholic Church made an attempt to win the Chinese, but the movement was crushed by government officers because they feared foreign influence. Then after about two hundred years the Jesuit priests gained entrance and by 1582 they began to take offices in the government, and as a result their attempt also failed, for distrusting Chinese regarded it dangerous to their civilization and the religions of Rome was disgraced by an imperial edict against it. In places where the priests had been lenient to ancestor worship they had made many converts but this in time involved the Pope of Rome and the Chinese

Emperor Chien Lung took no orders from him, but banished every foreign missionary and ordered all converts to recant or die. Had those priests been less grasping for power, China might today be as Catholic as South America.

Later Christianity

Protestant missionary work in China began with the arrival of Robert Morrison at Canton in 1807. He was the first missionary sent to China by the London Missionary Society. Because the Chinese closely guarded all movements of foreigners, he had to live concealed in a warehouse during the time the port was open for trade. Later he had to move to an island nearby. There he met the opposition of the Portuguese Catholics who were in authority, so he learned the language under great difficulty. He later accepted a position as interpreter for the East India Company to have a better opportunity to continue his study and missionary work. Because God protected His servant, Robert Morrison was able to give China the Bible, a Chinese-English grammar and a dictionary, all of which greatly helped later missionaries to carry the Gospel all over the land.

Robert Morrison had the joy of baptizing the first Christian in China in 1814 and of ordaining him to the ministry in 1823. During the entire service of Morrison, only ten Chinese became Christians, but a great missionary movement was launched so that when the Christian mission was only one hundred years old in 1907, there were seventy societies working in China with 3,270 missionaries. By 1926 there were some seven thousand missionaries of whom Missionary White says only about half brought the whole Bible to China and many others taught a social gospel. When the first Communist Revolution began in 1927 the liberal missionaries were the first to leave the land and the Christians were sorely tested. Thus God purged the church in China.

Every phase of mission work has been developed in China. William Milne, who was sent to help Morrison in 1813, was the first to establish a printing press and open an Anglo-Christian College. Missionary Morrison opened the first clinic for helping the sick in China, and America sent the first Protestant missionary doctor, Robert Parker, in 1834. Among the many missionary heroes to China is J. Hudson Taylor, who founded the China Inland Mission in 1865, which to date is the largest missionary agency in China. Before World War II it had 1,300 missionaries on the field.

Probably in no other land is anything foreign so distasteful as in China. Missionaries recognized the fact that Chinese want Christ but not western denominationalism, for the history of the various churches means nothing to believers in China. The first Christian National Conference met at Shanghai in May, 1922. Chinese and missionary delegates gathered in equal numbers under native leadership. Concerning this matter F. J. Wiens said in 1927, "To reach the millions of China the work will have to take on a Chinese form. The natives can do this far better than we missionaries can, but they cannot take full leadership so long as we are in China." God permitted that by the end of 1927 comparatively few missionaries were left in China and the Japanese invasion took them away again until once more they had to retreat because of the Communist Revolution after World War II. In the interior where the mission work was still in its beginnings the missionaries were permitted to remain longer to sow the seed and do the pioneer work before leaving it all to the natives.

By the end of 1948 physical and economic conditions in much of war-torn, bleeding China reached a stage beyond description, yet Christian leaders of the land say more of the educated classes have turned to Christ in recent years than ever before, and the Chinese church is conscious of its task of evangelizing China. Despite great difficulties, the church is going forward because the Christians in China and the world are praying for a great Holy Ghost revival for China.

The Chinese Bible

After Robert Morrison reached Canton, China, in September, 1807, he lived hidden in a French warehouse for six months. There he studied the language with the aid of two scholars who carried paper and books hidden in their clothing and took the great risk of being caught helping a foreigner. After Morrison had learned the language to some extent, he accepted a position as translator for the East India Company. This helped him to learn the language better.

As soon as possible he began the translation of the Bible at night after working hours. The Book of Acts was completed first and was printed with hand made wooden blocks on which the characters had been carved. In an attractive binding, the Acts of the Apostles was sold in Chinese shops as literature. Unknown to the shopkeepers they helped spread God's Word. In great secrecy Morrison labored on and in time completed the New Testa-

ment. When William Milne came to help him, he was not allowed to stay, but he had the privilege of carrying precious copies of the Testament to the Island of Malacca where he began his work of printing and publishing the Chinese Bible. Only because God protected His Word, was Morrison at last able to complete translating the Bible in 1819. It was published in twenty volumes. Robert Morrison himself had carved many of the character blocks and also supervised the printing of the Chinese Bible.

A missionary from the German Basel Mission translated a Bible in the Hakka dialect. This translation is out of print. Peiping Mandarin is the national language and the Bible now is printed in that dialect only. Since all China has the same written language, this Bible can be read by all Chinese no matter which dialect they happen to speak. Thus the Chinese Bible is the only one in all the world that can be read by so many different-speaking people. The translation made by Robert Morrison was in the classical language of scholars, but it made it much easier for later missionaries to write a simple translation for the common people.

PART III

MENNONITE FIELDS IN CHINA

The Five Mennonite Fields in China

Since 1901 members of various Mennonite groups have gone to China and as a result there are now five fields scattered over China. Members from various churches also have gone to serve on other fields. Thus we as a people have had a share in evangelizing China. We shall relate briefly the history of the first four fields as taken from an article written by J. S. Dick in 1934 and some other sources.

The first Mennonite mission field, which later was incorporated as the China Mennonite Mission Society and functioned as an interdenominational mission, was opened by Mr. and Mrs. H. C. Bartel in 1905. The missionaries and their support came from various Mennonite groups from America and also from Europe. After World War II the original field was taken over at least temporarily by the Evangelical Mennonite Brethren.

Mr. and Mrs. H. J. Brown, members of the General Conference of Mennonites, went to China to serve on the China Mennonite Mission Society field and opened a station in 1911. In time their conference took over their work and field in southeastern

Hopei at Tamingfu, which then was separated from the rest of the field. This work was expanded so that by 1934 there were three main stations and twelve missionaries on the field.

Mr. and Mrs. F. J. Wiens, who were in contact with Baptist missionaries in South China, opened a field at Shanghang in 1912, which was accepted by the Mennonite Brethren Conference in 1919. This field was expanded to two main stations with as many as ten missionaries present at one time. The Revolution that began in 1927 and hindered all mission work in China struck this field especially hard so that all the beautiful buildings were destroyed.

Mr. and Mrs. F. V. Wiebe went to China and worked at the China Mennonite Mission Society field for some time. From there they went north of the old Chinese wall and opened a field at Chot-zeshan in 1922 for the Krimmer Mennonite Brethren. This field is still among Chinese but lies in the Suiyuan Province of Mongolia. One main station has served the field where two or more missionaries have been working most of the time.

The fifth and the youngest field lies in the far northwest in the Kansu and Shensi provinces. In October, 1941, Mr. and Mrs. H. C. Bartel went to visit in Free China during the Japanese occupation and then stayed there to open a new field which was accepted by the Mennonite Brethren Conference in 1945. As soon as possible eight missionaries were sent out to aid Rev. Bartel in the work he had begun. They served in two main stations, doing pioneer work.

The First Mennonite Mission Field in China

Since it served as a base for the three other fields in north China, a brief study of the history of the first Mennonite Mission in China is in place. Through the effort of Missionary Houlding, Mr. and Mrs. H. C. Bartel came to China in 1901, just after the great Boxer Uprising. They served in the South Chili Mission for four years before they and Margaret Warkentin started out on a three days' journey in Chinese carts which took them to Tsao Hsien in Shangung in August, 1905. There they soon bought a house considered haunted by demons. In a marvelous way the Lord provided for them and blessed the work.

In June, 1906, Rev. Bartel left his family in China and returned to America. In November seven missionaries coming from several different church groups accompanied him to the field.

Through the years a good number of missionaries from several Mennonite denominations have gone to this field and worked together to give the Gospel to the Chinese. The following are our members who served on the China Mennonite field and also have been appointed by our own mission board: Tina Kornelsen, Paulina Foote, P. D. and Susie Kiehn, Mr. and Mrs. P. P. Baltzer, and their son Harold and his wife, and Bena and Emma Bartel.

In December, 1912, the workers on the Mennonite Mission Field organized as a missionary body and later a board consisting of members from several Mennonite groups was formed in the homeland, being incorporated as the China Mennonite Mission Society. The board created interest for the work in China. Each missionary received free gifts as the Lord prompted friends and relatives to give for the work. In 1940 there were seventeen missionaries present on the field. A number of these were taken to Japanese concentration camps after Pearl Harbor was bombed.

Through the years the field expanded until it covered nine counties, an area of 5000 square miles with 12,000 villages and a population of three million. The work was carried on from six main stations: Shanhhsien, Tosohsien and Tsoachowfu in Shantung Province and Liuho, Yucheng and Ningling in Honan, with many outstations. This field lies near the Yellow River some four hundred miles south of Peiping.

During a period of over forty years much seed has been sown on this field and a good group of native workers has been trained to carry on the work that was begun by the missionaries. Since World War II the missionaries of our Conference have gone to the new northwest field and the Evangelical Mennonite Brethren Conference has sent its workers to the old field. Only too soon Communist operations began to hinder the work until it had to be left to the natives.

The South China Hakka Field

In 1910, Mr. and Mrs. Frank J. Wiens left their home in Nebraska to go to China by way of Russia. In the fall of 1911 they reached South China where they knew Missionary Jacob Speicher. They arrived during the days when the missionaries had gathered for a Conference at Swatow, so they soon found friends who were able to help them in a strange land. From the very first, war and many hardships tested their faith, but they prayed and began to study the Hakka language.

As soon as conditions in the land were more settled F. J. Wiens and George Campbell toured through the field and then onward to Shanghang. Arriving at the city of approximately 40,000 inhabitants on the Han river, they found lodging in a mission chapel. After preaching for a few days they were both confident that they had found their field of labor, for the people were no longer hostile as in former years. A house could be rented and a good native preacher was hired. Thanking and praising God they returned to their families and as soon as possible they prepared to go to the new field. At last, on May 9, 1912, the Wiens family arrived at Shanghang, alone in a great heathen city.

The haunted house they occupied soon proved to be too small, so before six months were ended Rev. Wiens had arranged a place which he bought and dedicated as the first mission building on the field. Even before the chapel was ready, he bought land outside of the city wall where he began the mission compound he called "Mi Fa Vien." The Lord provided the means to build a fine station with a church, school buildings, and a missionary home before the field was accepted in 1919.

The Mennonite Brethren Hakka field lies in the Han and Mei River basins with fertile valleys between the mountains in the southwest corner of Fukien Province. In a limited sense the field contains only 650 square miles, but in reality it is very much larger since to the north there are no definite boundaries because Hakkas are living beyond the county line in the Haklou tribe area.

The city of Shanghang is in Shanghang County and lies on the Han River, 200 miles inland from Swatow. Eng Teng is in Eng Teng County, some forty miles upstream, and can thus be reached by boat or on foot across the mountains. The Eng Teng station was opened by Mr. and Mrs. J. S. Dick in October, 1922. On these two fields there were nineteen outstations, and twelve missionaries had labored there before the Revolution broke out in 1927. During the worst period in 1930-1931, after all missionaries had left, the buildings were destroyed and many Christians were killed. Others were scattered, and a small group was left to carry on the work alone.

In 1934, Mr. and Mrs. F. J. Wiens again heard the call to return and help rebuild the spiritual church. Since those were the depression years they went out without the support of the Conference. Only the most necessary buildings were built during that time and those mostly with native money. Ill health caused their return in 1940. After another period of testing, the natives car-

ried on the work alone until Mr. and Mrs. Roland M. Wiens were sent to the field in 1947.

The Northwest China Field

During the Japanese Occupation in China, which also included the China Mennonite field, Rev. and Mrs. H. C. Bartel felt the urge to visit their son Paul in Free China and there preach to multitudes who had never heard the Gospel. They left in October, 1941, so when war broke out between the United States and Japan they were in Free China. From the China Inland Mission and Christian Missionary Alliance they received a field, so they traveled and studied conditions in regard to opening new stations. They first lived at Pei Shei Kai in Szechuan Province and from thence visited various cities in the Kansu and Shensi Provinces trying to locate places to station native and missionary workers as soon as these could come.

At the Conference of 1943 held at Buhler, Kansas, the Board of Foreign Missions recommended the possibility of opening a field in Free China. In 1945 at Dinuba, California, it was voted to accept the so-called "Bartel Field," and the China Mennonite Mission Society and the board were authorized to work out plans of operation with Missionary H. C. Bartel and the officers of the society. As a result the new field in the northwest became a Mennonite Brethren field. Mr. and Mrs. P. D. Kiehn, Bena and Emma Bartel, Mr. and Mrs. P. P. Baltzer and their children, Mr. and Mrs. Harold Baltzer, were sent out to this field. Paulina Foote, who had been able to escape internment by the Japanese, was able to join Mr. and Mrs. Bartel in the spring of 1942. Later Mary Schmidt, sister of Mrs. Bartel, and Jonathan and Elsie Bartel reached the field.

This field lies along the border in the rugged mountains of Kansu and Shensi Provinces. There is one station at Shuang Shi Pu in Shensi Province and work has been done in five cities in Kansu Province, namely, Hwei Hsien, Liang Tang, Chiang Lo Chen, Ching Hsien and Wu Tu. The two stations at Hwei Hsien and Liang Tang were opened by missionaries from the China Inland Mission and added to this field. Thus there is a large field of five counties and parts of five others where we have been able to present the Gospel for a short time.

The very promising work was halted in June, 1948, when the missionaries all left the field. The Bartel sisters, Bena and Emma, were able to return to their station Hwei Hsien in October and

remain, though ready to leave at any time when the Communists again come that way. P. P. Balzer and his son Harold also returned to visit the field to look after necessary business and strengthen the native believers, who only too soon would have to take charge of this work alone.

A Comparison of the First, the Hakka, and the Northwest Fields

The climate, the topography, the language and many customs differ considerably in the three mission fields that have been surveyed. These conditions also affect the mission work and the manner in which the Gospel is carried to the various cities and villages.

In the Mennonite Field and in Northwest China the winters are cold, but at times there has also been frost during the cold season at Shanghang. In spring the rains come and everything grows and even the houses become damp.

The Shanghang field in the South is very mountainous and is cut by swift streams. The cities and villages lie in the valleys and on the sides of the mountains. The Mennonite Mission field in Honan and Shantung lies on the plains not far from the Yellow River. Here conditions are very different from the mountain areas. The new northwest field is also rugged with many huge mountains, which make it difficult to travel from place to place. On the plains wheelbarrows drawn by men, bicycles, carts for ponies and automobiles may be used, but in the mountains traveling is done with pack animals, sedan chairs, bicycles or on foot.

To reach the southern field the missionaries land at Swatow and from thence travel up the Han River through Wangtung Province and into Fukien. Those who go to the northern fields often land at Shanghai and from thence travel five hundred miles to the Mennonite field. They must take boats, railroads, buses or railroads in modern times, but at the best, traveling in China is not easy.

On the old field the missionaries learned the Mandarin Chinese and in the new northwest field they could use this, but the natives there speak a different dialect, so the missionaries had to learn the colloquial also. In the southern field the people speak the Hakka dialect, but even that varies from one county to the next.

The word Hakka, which means "guest" or "stranger," was the name given to this tribe when they moved south nearer the coast. This tribe never was so completely subjected under the Manchu rulers as others, for they did not practice foot binding to the same extent.

PART IV

MISSIONARIES TO CHINA

Section I

The Missionaries to the Hakka and the Northwest Field**Rev. and Mrs. H. C. Bartel**

H. C. and Nellie Schmidt-Bartel were the first missionaries from the Mennonites of America to go to China to open a field. Brother Bartel grew up at Hillsboro, Kansas, and married Miss Schmidt at the Orphans Home in Berne, Indiana, from where the Lord called them to go to China in March, 1901. They reached China just after the Boxer Uprising had

taken the lives of many missionaries in China. From 1905 until 1941 they served on the China Mennonite Mission Society Field. Through their efforts and prayers that work became a large field.

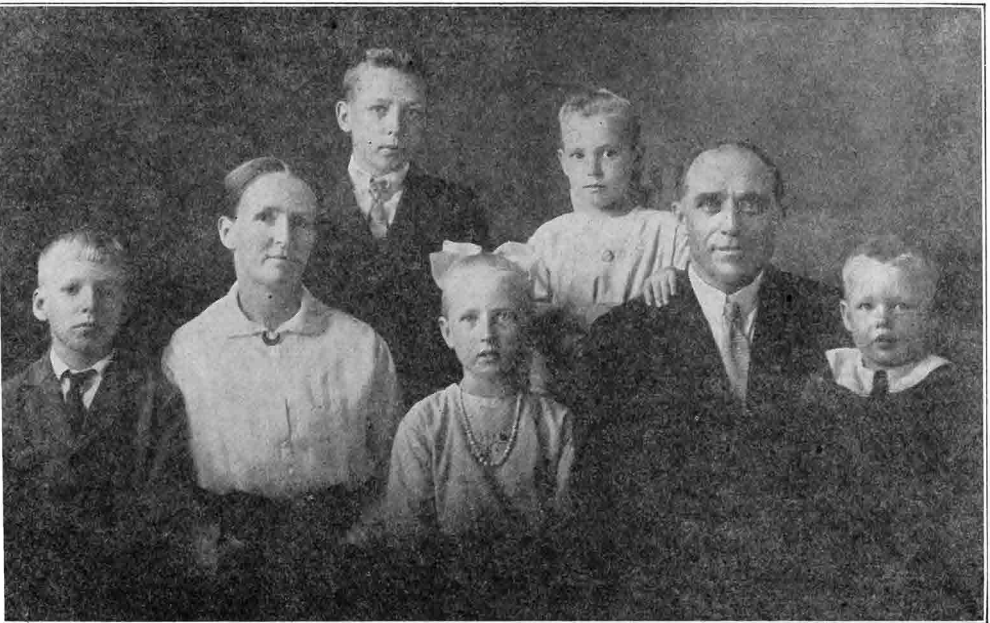
In October, 1941, they went to visit their son in Free China and were obliged to stay there during the war with Japan, so together they opened a new field in far northwest China. When Mrs. Bartel became ill, her sister, Mary Schmidt, came to help her as soon as she was released from a Japanese prison camp and stayed with them until Mrs. Bartel's death on April 15, 1946, at Shuang Shih Pu, Shensi. Mrs. Bartel's death was a severe blow for Rev. Bartel, advanced in years as he was, but he has continued to serve the Lord in China where God had provided for him and his family during the long years through mission friends from several Mennonite groups. It was Rev. Bartel's joy to have new workers from the Mennonite Brethren Conference join in his great work on the new field, while his children served on the old field and in other missions in China.

Rev. and Mrs. F. J. Wiens

Frank J. and Agnes Harder-Wiens came from the church at Henderson, Nebraska. The Lord called them to China. In spite of many trials they decided to go out trusting the Lord to supply

their needs. After their ordination and farewell they left for Russia in 1910. Arriving in Russia they first visited the churches and conducted revival meetings for about a year. In 1911 they traveled through Siberia to Japan in order to reach Swatow in South China.

By May, 1912, the Wiens family had moved into a haunted house with many eyes watching them until the gates were closed. Great was their joy when in 1919 the Conference sent a cablegram, "China Field Accepted." Soon help came and they trained their co-workers so they could go on their first furlough in 1921. The Christians and the city officers greatly honored them at their farewell for many services they had rendered the city of Shanghai.



This picture was taken during their furlough in 1921. Left to right, front row, they are: Harold, Mrs. Wiens, Adina, Rev. Wiens and Roland. In the back row are Herbert and Linda.

In less than two years they were back in China completing the building work and spending much time training natives for the future work. In April, 1927, the Wiens family left in a great hurry without the customary Chinese honors and fled to the coast where they stayed for a while and then returned home the same year.

After about seven years at home, they again followed the call of the Lord and the natives on the field and returned in May, 1934, leaving their children in America. Since their beautiful mission buildings had been destroyed they had to live with the natives while they gathered and comforted the scattered flock. The strain was hard for Mrs. Wiens and while on tour she became very ill. She was taken to Swatow and cared for in the hospital until her death on June 8, 1935.



F. J. and Agnes Koop-Wiens were married at Hong Kong July 43, 1937, after Sister Wiens was ordained in a Chinese Christian Church. She was a nurse from the Concordia Hospital in Winnipeg, Manitoba. Together they served on the field until ill health caused their return in July, 1940. They left a smaller church than before, but apparently a far more spiritual one.

In America they made their home at Reedley, California, and visited many churches together. Very suddenly Rev. Wiens passed away on September 28, 1942. Mrs. Wiens has since lived at Reedley, California.

The First Group Sent to China by the Conference

This is a picture of the first missionary group sent to China by the Mennonite Brethren Board of Foreign Missions in June, 1920. In this period (1911-1925) the American Missionary was highly esteemed in China, and this



group was greatly welcomed in Chinese fashion by Mr. and Mrs. F. J. Wiens, the Christians and the heathen. They are Mr. and Mrs. J. S. Dick and their daughter Verna, and the Sisters Tina Kornelsen (left) and Helen Heppner.

Rev. and Mrs. J. S. Dick

John S. and Tina Harder-Dick left for China from California during April and arrived in Shanghang on June 2, 1920. There Mrs. Dick had the joy of meeting her own sister, Mrs. F. J. Wiens, after a separation of many years.

After a year of language study, Mr. and Mrs. Dick took charge of the station while the Wiens family went home on furlough. In 1922 Mr. and Mrs. Dick moved to Eng Teng to open the second station on the field together with Maria and Sophia Richert. They built up a good station and carried on a full program of mission work until it became necessary to return to Shanghang to fill the position left vacant by the death of B. F. Wiens and the return of Mrs. Wiens to America. There Brother Dick took charge of the middle school and Sister Dick of the women's work until they fled before the Reds in 1927. Since their furlough was due, they proceeded to America in May of that year.

Late in 1928 Mr. and Mrs. Dick and their three children again went back to China in spite of unrest in the land. During the first six months they fled twice and found shelter at Swatow on the coast. From June, 1929, to August, 1932, they served at Swatow and vicinity among Hakkas who live there. Together with some Baptist missionaries they opened a union work. In a comparatively short time this church grew and became a self-supporting, thriving church among Hakkas in Swatow. For three months of this period Brother Dick went to preach the Gospel to Hakkas living in Borneo, where he found Christians in need of instruction in God's Word.

In August, 1932, they accepted the call to go to Chotzeshan in Mongolia to relieve Mr. and Mrs. F. V. Wiebe. They continued to serve on the Krimmer Mennonite Brethren field until they returned in July, 1935. For a period of nearly seven years they made their home at Dinuba, California, until they accepted the call to Post Oak Mission in Oklahoma. Many new experiences awaited them among the Comanches, and they found joy there until Rev. Dick died suddenly on March 19, 1942, while working at the cemetery. (See Chapter 8, Post Oak Mission, Part III, Marker for Rev. Dick.)

Mrs. Dick has since made her home at Dinuba, California, where she serves in children's work.

Sister Tina Kornelsen

Sister Tina Kornelsen was a teacher in Nebraska and a member of the church at Henderson. She surrendered her life to the Lord for China and was in the first group to be sent to the Hakka field in 1920. At Shanghang in the home of Mr. and Mrs. F. J. Wiens, her aunt, and uncle, she studied the language. As soon as possible she began to teach girls at the mission. In 1924 she moved the school to the city to reach more girls and thus also win their mothers for Christ. It was not easy to live there in the city alone with natives amidst the noises and smells of heathendom. After she had served six years, it was decided that she should return home early so she could come back before Mr. and Mrs. Dick took their furlough. But the war broke out so she remained at home to study and prepare for better service in China.

In 1934 she left her aging parents to work in the Salem Hospital in Oregon with the understanding that she might return to China if the doors should open for her to do so. By the middle of March, 1934, she reached the China Mennonite field and went to study language with Miss Mary De Garmo in Honan Province. After some months she became ill and an examination revealed that she had cancer of the stomach. This was sad news for her and the other missionaries. After only nine months on the field, she fell asleep in the Lord on December 29, 1934. Rev. H. C. Bartel conducted her funeral services at Tsaihsien on January 3, 1935.

Sister Helen Heppner

Miss Helen Heppner (Quiring), now living in Los Angeles, California, was also one of the first group that was sent to China by the Conference in 1920. She was a nurse and found much work upon her arrival in China. After language study she took over the medical work on the Mi Fa Vien Station at Shanghang and has also served in the cities of Shanghang and Eng Teng and outstations, as the need demanded. She also assisted Rev. Wiens during the time he operated a Red Cross Center to take care of the many wounded soldiers and civilians during the many battles in and around Shanghang. In 1927 she, too, fled to the coast and returned home in the same year. During 1948 she and her husband were living at Los Angeles, California.

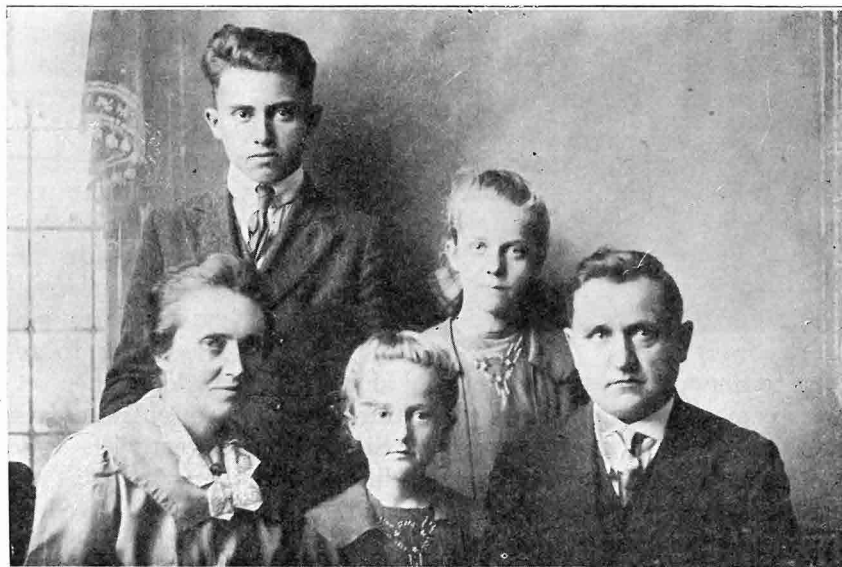
Rev. and Mrs. B. F. Wiens

Bernard F. and Sarah Lohrenz-Wiens came from the church at Henderson, Nebraska. In 1907 they opened the first Conference City Mission in Hurley, Wisconsin, which was later moved to Minneapolis. In 1911 they were released from that service to attend Tabor College to prepare for foreign mission work.

Upon graduation they were booked to sail to India and their baggage was sent to Seattle, Washington, where they were to board the ship. After their farewell was over, the message came, "India closed. Name German." That was a blow both for them and the mission board, a result of World War I, but what could be done except to wait? Meanwhile, Rev. Wiens taught in Tabor College until December, 1920, when they were sent to China, reaching Shanghang in February of the following year.

After language study they took over the work at Shanghang when Mr. and Mrs. J. S. Dick moved to Eng Teng. Brother Wiens opened a middle school for boys and saw it increase from 23 to 177 students. Then on October 28, 1922, Rev. Wiens became very ill the day after he had intervened in a conflict between a soldier and one of his teachers. He suffered with unbearable pain in his head and malaria fever and was delirious much of the time until he passed away on Thanksgiving Day, November 30, 1922.

This picture shows the B. F. Wiens family. Left to right,

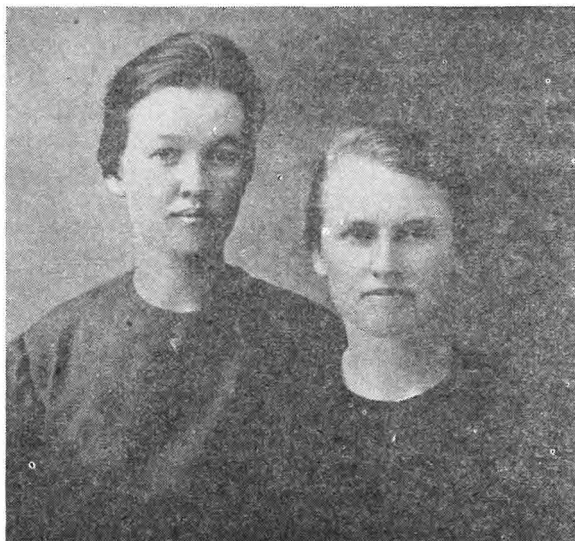


sitting, are Mrs. Wiens, Alice, and Rev. Wiens. Standing are Lorenz and Susie.

Mrs. Wiens went to the school, told the boys that Rev. Wiens had passed away, and kept the school in session. After the funeral she took his place in the school. It was a comfort to her to keep the children at home and enter them in the new school for missionary children at Shanghang. Thus she served until May, 1925, when she returned home with her children and made her home on the West Coast. Since then she has done mission work wherever she lived.

The Sisters Maria and Sophia Richert

The sisters Maria and Sophia Richert had joined the church at Reedley, California, from where the Lord called them to service in the Hakka field of China. After visiting many churches they left San Francisco on August 21, 1921, and arrived at Shanghang



October 3. After a year of language study they went with Mr. and Mrs. J. S. Dick to open the new station at Eng Teng.

The picture shows the sisters, Maria, left; Sophia, right. In Eng Teng they worked with the sick and the children. After it became necessary for Mr. and Mrs. Dick to re-

turn to Shanghang, the two stayed alone at the station. When soldiers came to occupy the mission, they denied them entrance and won the respect of the city officers. Shortly after a test with some soldiers, Sister Maria became very ill on December 31, 1925. On the seventh day when J. S. Dick and Miss Heppner arrived, it was evident that she had smallpox. In spite of all that could be done for her, she went home to be with the Lord on January 12,

1926. Maria Richert was given only four and a half years to serve the Lord in her beloved China. Her body was taken to Shanghang and buried at the mission station.

Sister Sophia went back to the station. Sister Heppner accompanied her and helped her to rearrange the work so she could do it alone. Thus she served, supervising the natives and teaching and helping the sick until she too had to flee in April, 1927. In June she together with Paulina Foote and Adelgunda Priebe returned to the field where she served until her furlough. It was hard for the church and the two other sisters to see her leave, but they hoped for her return. By October 26, 1928, she reached California and returned alone to her family at Reedley. Since then she has served in Chung Mei Home, an orphanage for Chinese boys at El Cerrito, California. Thus she is still giving the Gospel to the Chinese.

Sister Paulina Foote

In December, 1922, Sister Paulina Foote, from the church at Corn, Oklahoma, reached Shanghang together with Mr. and Mrs. F. J. Wiens. For four and one-half years she taught all the missionary children from the primary grades through high school. When in April, 1927, she and all the rest of the missionaries had to flee, she finished the school year at Swatow on the coast. Even before that time she became principal of the Chinese Girl's School of the Mission at Shanghang, so when she returned with the Sisters Sophia Richert and Adelgunda Priebe, she



continued in that work alone in the city while the missionary families went home to America. In January, 1929, she had the joy of welcoming Mr. and Mrs. Dick back to the field. She served until all had to leave in May, 1929. After spending five months at the coast, the doors to the field remaining closed, she returned for her furlough in December, 1929.

After a period of service at home, the Lord again opened the doors and Miss Foote left for China in August, 1934, to serve on the China Mennonite Mission Society Field. There she entered language school at Peiping to study Mandarin. On that field she served at Ningling and Tsaihsien. On December 8, 1941, when all

the missionaries were interned by the Japanese, she was in the villages, so she was not captured. For three months she hid in an outstation located near a Chinese base. During this time she wrote letters for those in prison and with native help she was able to provide their direct needs. Later when the Japanese made a drive on the place on March 1, 1942, she escaped at night two hours before their arrival. In a wonderful way the Lord kept her from danger till she reached a China Inland Mission Station in Free China near the border. From here she served her fellow missionaries for two years.

After the Japanese crossed the Yellow River, she moved toward the new field to aid Mr. and Mrs. H. C. Bartel. There she spent two years traveling with natives, visiting places in Kansu Province where no white woman had ever been. After a long term in war-torn China doing much traveling in difficult situations, she could return home after a visit to the Shanghang field. It was a great joy for the natives to welcome her in August, 1946, after an absence of seventeen years. By October, after a severe illness at Shanghang, she was able to continue her journey and safely reach her Oklahoma home in December, 1946.

Sister Adelgunda Priebe



The picture shows Sister Adelgunda Priebe, who came from the church at Hillsboro, Kansas, and reached Shanghang in October, 1926. J. S. Dick had come to the coast to accompany her to Shanghang where she began language study. As soon as possible she began to care for the many sick people who came to the mission hospital. In April, 1927, she also had to flee to the coast, but was able to return to the field in June with the sisters Richert and Foote and serve at Eng Teng. After looting became more common, it was necessary that Miss Priebe return to the compound at Shanghang. There she served until all had to flee in May, 1929. For some time she served with Mr. and Mrs. J. S. Dick at Swatow, and also in the hospital at Amoy and then at Chotzeshan, Mongolia, where she worked on the Krimmer Mennonite Brethren field. When other workers could return to their fields, Miss Priebe came home in February, 1934.

Since her return to America Miss Priebe has made her home at Hillsboro, Kansas, but she has served among the sick at various places. Because of war conditions she was not privileged to return to China; but her heart remained there as did the hearts of many other missionaries, so she continues to intercede for those native Christians who are left to evangelize China.

Rev. and Mrs. Roland M. Wiens

The picture shows Roland M. and Anne Friesen-Wiens and their sons Donald (left), and Robert. Their membership is in the church at Joes, Colorado. Rev. Wiens was born in China and is a son of the late missionary, F. J. Wiens. While they were serving the church in Colorado, the Lord called them to work in China.

On November 28, 1947, together with six other missionaries and five children they left San Francisco for our field in China. The Wiens family reached Swatow,



China, on December 24 and after going through customs they proceeded up the Han River in native boats in much the same manner as had their parents in 1912.

Joyfully the Shanghang Church received them and they moved into the small house where their parents had lived during their last term on the field. All the beautiful buildings that Rev. Wiens had enjoyed using were gone and in their places were vegetable gardens. But his son had not gone there to rebuild the station but to build a living church. The Lord graciously granted that he could relearn the Hakka language very quickly and begin preaching to the people. Mrs. Wiens had to begin language study, teach her oldest son in the first grade, and begin her mission work. They were very busy, yet happy to serve as long as possible and help the church prepare to carry on the Gospel message should this field fall into the hands of Communists.

Rev. and Mrs. P. D. Kiehn

Peter D. and Mary A. Karber-Kiehn were ordained at the church at Balko, Oklahoma, in June, 1911, and reached the China Mennonite Mission Society field in October. Together they served in Shantung and in Honan Province until Mrs. Kiehn died on the field in January, 1924.

Mrs. Susie Baltzer-Kiehn came from the church at Hillsboro, Kansas. She reached China in December, 1919, to serve on the China Mennonite Mission field. In November, 1939, P. D. and Susie Kiehn went to a mission in Inner Mongolia where they served until they were taken to Japan and returned to America as refugees in exchange for Japanese prisoners of war.

In 1944 the Board of Foreign Missions appointed Mr. and Mrs. P. D. Kiehn to work for the Conference in a mission located in the Chinese section of Los Angeles. They contacted Chinese who spoke several dialects, most of them knowing English, and gave them literature and invited them for daily services where Mexicans and other foreigners also gathered. They were asked to terminate their work by the end of 1945 to go to the new field in China.



The picture shows Mr. and Mrs. Kiehn as they looked before they left in the spring of 1946. After a very slow journey and a very long delay at Shanghai they at last reached the field on June 14, 1947. They were stationed at Shuang Shih Pu and did pioneer work until they had to flee in June, 1948.

For some time they stayed at Chengtu, Szechuan, hoping to return to their station, but Brother Kiehn became ill, so they proceeded to the coast and by the end of the year were able to reach California, where they are making their home.

The Sisters Bena and Emma Bartel

The picture on the next page shows the two sisters Bena and Emma Bartel. The map indicates where they worked in the old field and the new one to which they were going. They are members of the church in Hillsboro, Kansas.



Sister Bena left home in 1916 to teach the children of the missionaries on the China Mennonite field, which had been opened by her uncle. In August, 1924, Bena and Emma were both ordained at Hillsboro and went out together to serve as teacher and as nurse, respectively, as well as evangelists. They could both return home in 1934 for a furlough and go back to China in a year. During that term they were taken prisoners of war on December 8, 1941, but were granted the privilege of remaining together and being exchanged for Japanese citizens on the second repatriation in India. They reached home in December, 1943.

On July 3, 1946, they both left for China from New Orleans in a freighter that reached Shanghai after sixty days at sea. After six more weeks of arduous travel they reached Shuang Shih Pu, the first of our missionaries to join Rev. H. C. Bartel. By July 1, 1947, Bena went to Huei Hsien Station to reopen the work that had been abandoned by missionaries from the China Inland Mission, and Emma joined her in October. There they encouraged the native workers and greatly expanded the work until they also had to flee to find shelter at a Methodist Mission at Chengtu, Szechuan, where they stayed until October, 1948, when they returned to their station. They could stay and work, but were al-

ways ready to leave, should the Reds advance again. Thus they trained natives as long as possible until they, too, would have to leave the field.

Rev. and Mrs. P. P. Baltzer

Peter P. and Lydia Myers-Baltzer left their home church at Hillsboro, Kansas, in January, 1914, for the Mennonite Field in China. In December, 1923, during their first furlough they were ordained at home. They served in Shantung Province and opened a station at Laufeng in Honan. They worked one term at Liubo in East Honan. Early in 1941 Rev. and Mrs. Baltzer left China because of ill health of their daughter Grace, who died soon after they reached California.



The picture shows Mr. and Mrs. P. P. Baltzer before they left for their fourth term in China. On May 30, 1947, they had the joy of being sent out by the Conference together with their children, Harold and Elaine Baltzer. They reached Shanghai and looked for an opportunity of getting into the interior with their baggage and car. Since railroad connections were still disrupted they took a

boat up the Yangtze River to the wartime capital of Chungking. After an eventful and trying journey of five hundred miles more by car, they arrived at Shuang Shih Pu on September 2, 1947.

It was not easy to begin work in a rough mountainous section when they had to walk long distances or ride a pack animal to get to the villages hidden among the mountains. The work grew and the Gospel was presented to many people until they were ordered to leave the field in June, 1948, because of a drive the Communists were making toward that part. They found refuge at a large Methodist Mission at Chengtu, Szechuan. Later P. P. Baltzer was able to return with his son to visit the stations and strengthen the believers and native workers who would only too soon be called to take over the work alone. The Baltzers waited for conditions to settle on the field, but were ready to make their way toward the coast to return home in the next year.

Rev. and Mrs. Harold Baltzer

Harold Baltzer grew up in China. He was saved at an early age and surrendered his life for China. After his marriage to Elaine Eckgren of Stockton, California, they attended Tabor College. They were ordained at Hillsboro, Kansas, on March 9, 1947, before they left for San Francisco with their parents and sailed for China. After they reached Shuang Shih Pu in September, 1947, Mrs. Baltzer be-



gan language study while her husband helped the senior missionaries on the field in pioneer work. They, too, left the field in June, 1948, and stayed at Chengtu, Szechuan, where they taught in the Methodist Mission school and also in the West China Union University. This was not what they wished to do, but it gave opportunity to give the Gospel to the Chinese. Since the doors did not open for their return to their field, they submitted to returning home.

Section II**The Missionaries on the Fields in China****Home Life of Our Missionaries**

In South China F. J. Wiens built large, well-ventilated homes among the Hakkas. His own living quarters were outside of the city gate in a compound called Mi Fa Vien near the river. The compound was surrounded by trees and flowers and commanded a view of the mountains. The homes in the city of Shanghang were also well built, but being within the city wall they lacked space and fresh air. At Eng Teng comfortable homes were built by J. S. Dick. All these dwellings and mission buildings were destroyed by the Communists, so when Mr. and Mrs. F. J. Wiens returned to the field in 1934 they rebuilt a native house with a wall around it on a street only ten feet wide and surrounded by Chinese houses. This house, later the living quarters of Missionaries R. M. Wiens, had four rooms and some quarters for native helpers. There were

also two small offices where they could deal with men and women separately.

In normal times the missionaries could buy any foreign foods, such as flour, sugar, etc., but they also used native flour, which made good brown bread. Servants are a necessity in China. Since the Hakkas are rather clean, they make good cooks and house-cleaners after they are trained by the missionaries. The Hakkas cook many tasty dishes which the missionaries learned to like.

Since the field in North China was still rather new, the missionaries lived in native homes arranged for their work. During wartime no foreign foods could be had, so they depended on the native fruits, vegetables, and flour of rice and wheat.

On the China Mennonite Mission Society field the missionary children have had a school on the field for many years until war conditions caused it to be closed. At the Hakka field a school for American children was opened in 1923 by Miss Paulina Foote and until the time of the evacuation the children had the blessing of remaining at home with their parents. Now Mrs. R. M. Wiens teaches her own boys, so they can stay at home.

Language Study of Our Missionaries in China

All our missionaries, except Mrs. Harold Baltzer, who went to our Northwest China field, learned to speak and read the Mandarin, which is the official language on the China Mennonite Mission Society field.

For those learning the Mandarin now there are several language schools in China, but all those who learned on the field had to study with a native teacher. Sir Wade developed a phonetic system by which language students can learn the sound that is given to each character in Mandarin. This makes it very much easier to learn to read. This is called the Romanization of the Chinese. However, these helps are of little use in learning Hakka. Bibles and other helps are written in this form to aid the missionaries, and if correctly read, sound as if read from the characters, but the natives cannot use them.

Because the Chinese dialects are tonal, they are difficult to learn. The missionaries find it comparatively easy to learn to speak, more difficult to read the characters and still harder to

write them. Though there are many thousands of characters, the missionaries strive to learn some 1,600, since the Bible, Christian literature and books written for the common people confine themselves to this number.

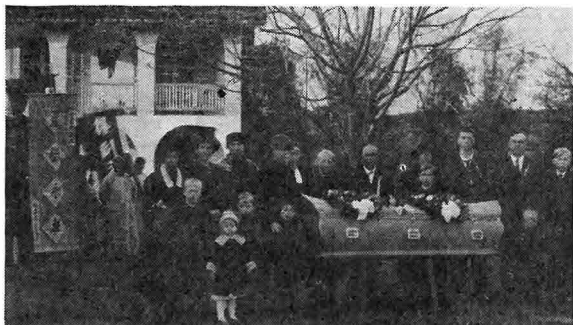
On all fields the missionaries themselves are the judges as to how long they must study before beginning active work and do not take any prescribed examinations as is the case among the Telugus in India. On the Hakka field our first missionary, F. J. Wiens, had little time to study with a teacher, so he acquired the language mostly from native workmen with whom he labored. Mrs. Wiens spent more time with her teacher and learner from the women, so she spoke as they did. Each had his own method of Romanizing the Hakka, and now their son Roland also uses his own method. Mr. and Mrs. J. S. Dick had a native teacher who spoke no English, so he demonstrated and had them act while he repeated the word and they wrote it the way they thought it sounded. For example, they walked and he repeated the word, and thus they acquired a working vocabulary which they used with the natives. After learning one Chinese dialect those missionaries who went to serve in another language area found it much easier to learn the second than the first, since the meaning of the characters was the same and the sentence structure similar.

Our Missionaries in Sorrow in China

The first of our missionaries to the Hakkas to be called to his eternal home was B. F. Wiens. After having served at Shanghang for a short time, Rev. Wiens died on November 30, 1922, after suffering much. Since Mr. and Mrs. F. J. Wiens were somewhere on the way up to Shanghang, they could not proceed with the funeral and there was no way of contacting them. These were dreadful days of waiting, for in China the dead must be buried the next day. Since the children were coming with the missionaries, the coffin was not sealed. After many delays they finally arrived, and the funeral was held on the tenth day after the death of Brother Wiens. The Chinese said, "God loved him so much that He did not let his body decompose." He was buried at Mi Fa Vien, the mission station outside the city wall.

The picture on the next page shows the funeral of Sister Maria Richert, who died January 12, 1926, at Eng Teng. J. S. Dick sealed the coffin and conducted a quiet funeral service to avoid

heathen honors and loud mourning which is a common practice. In two days six carriers brought the native coffin across the moun-



tains to Shanghang. Since in China the dead are carried out but never in, the funeral could not be held in the church in the city but was held at the compound of Mi Fa Vien. The picture shows the eight remaining missionaries on the field with their children and the orphan girls who were adopted by the missionary sisters. The Chinese are holding banners that proclaim "Her memory lives forever." The coffin was altered by the addition of grips on the side so it could be carried American fashion from the mission home to the grave.



This picture shows the graves of B. F. Wiens and Maria Richert, who were buried at Mi Fa Vien, the station outside the city. The one to the left is that of Miss Richert and on it is inscribed, "I am the resurrection and the life: He that believeth in me, though he were dead, yet shall he live" (John 11:25). These graves were not disturbed during the first Communist war. Near them are several more graves of Christians who have been laid to rest there.

This is the picture of the grave of Mrs. Agnes Harder-Wiens, who died at the Mission Hospital in Swatow, June 8, 1935. On the stone is inscribed: "Consumed for Jesus." In December, 1947, her son Roland stood at this grave and prayed, "Lord, give us faith such as Mother had and the willingness to serve as she did."



PART V

MISSION WORK ON THE MENNONITE BRETHREN FIELD

Section I

The Church on Our China Fields

Division I

The Church and Its Chapels

The Mennonite Brethren Church in China

In 1912 F. J. Wiens organized the first church on the field at Shanghang with three brethren. From that small beginning the church grew until in 1921 there were 450 Christians and twenty groups of believers at two main stations, Shanghang and Eng Teng and outstations, before the first great disturbance came in 1927.

During the years from 1929 to 1931 the Christians were sorely tested and many were killed, some denied their faith, others fled to safer places, but several small groups held together. These believers, our brethren in Christ, observed a day of fasting and prayer on August 1, 1933, for the purpose that God might send Mr. and Mrs. F. J. Wiens back to help rebuild the spiritual church. Their prayers were answered the next year.

In the picture on the next page is shown the group of believers from Shanghang. When Rev. Wiens left the field in 1940

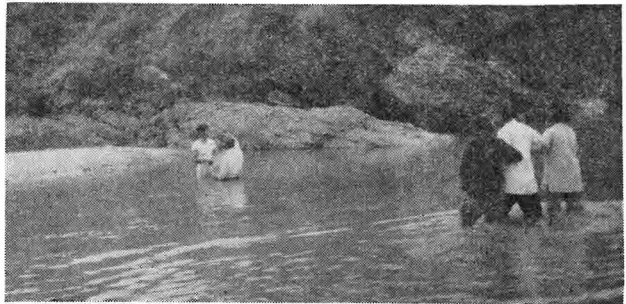


there were seven organized churches on the field. Rev. Wiens said, "We left a comparatively small church but a far more spiritual one than the first time."

Again after seven years the Lord heard the cry of the Haka church and sent to them Mr. and Mrs. Roland Wiens late in 1947. They went there to supervise the work of the natives of the church on the field and to help them prepare for future self-propagation in a true Chinese way.

On the new Northwest China field the church reached only a stage of early beginnings by the end of 1948. Two small groups of believers from the China Inland Mission were taken over and added to the field, and our missionaries baptized a group and organized a church at Shuang, Shi Pu, Shensi, during 1947. The Communist war which began in the north caused many people to flee and great numbers came to this new field. These dislodged Chinese form the greater part of the believers. Since they now live in this section, may God use them to bring the Gospel to the less receptive natives of our field.

The picture shows the swift running stream where the first ten precious souls were baptized in August, 1947. By the end of 1948



there were less than one hundred believers on the field to shoulder the burden of the work of evangelizing the natives.

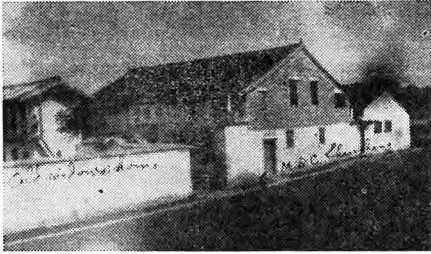
The Chapel at Shanghang

The first chapel services conducted by F. J. Wiens among the Hakkas were in the rented native house which was also their home. Very soon this was too small. Before the end of the six months Rev. Wiens had purchased and rebuilt a native house, which was dedicated as the first mission chapel on the field.

By 1916 Rev. Wiens had collected money from the Christians and others in sympathy with the mission work and began to build a new large brick chapel, which was completed in the fall of 1917. It was equipped with an organ, a stove and new bamboo benches. This church served the mission when it was accepted by the Conference in 1919.



The picture shows the chapel that had a capacity of about six hundred people. There was a bell tower over the door. The above occasion is the welcome that Paulina Foote and Adelgunda Priebe and the Christians gave to Mr. and Mrs. J. S. Dick when they returned in January, 1929. The missionaries are seated in the center, the Dick family, Miss Priebe and Miss Foote to the right. This fine chapel and all other buildings were destroyed during repeated raids made by Communists after the missionaries had all left the field in April, 1929.

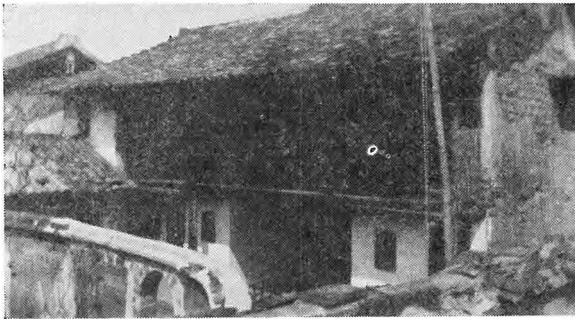


Pictured here is the new church which was built about half a block from the site of the previous one. It is in the same compound as the Widow's Home. The large structure in the center is the chapel which was built from the tithe money of the

Christians after the return of F. J. Wiens in 1934. It is 42 feet wide and 60 feet long, with a balcony in the rear on which is a prayer room where the Christians went daily to pray for their needs and the coming of a revival to China. On December 20, 1936, this house was dedicated to the Lord as an offering of thanksgiving from the Hakka Christians. To this place Roland Wiens came to preach to the church early in 1948.

The Eng Teng Chapel

The mission work on our second station among the Hakkas was opened at Eng Teng in October, 1922. Mr. and Mrs. J. S. Dick and Maria and Sophia Richert left Shanghang, going up stream in two boats. The next day they transferred everything to seven smaller boats and then had all their belongings carried for the last four miles before they reached the rented native house shown in



the picture. It was cleaned and arranged for their first mission service at Eng Teng. This house was said to be two hundred years old. It was leased for three years, but since the owner increased his rent, Rev. Dick bought land and as soon as possible built mission homes and a chapel.

Since all the lumber, doors and windows had to be made at the place, it took a long time to complete the buildings. The

chapel was large enough to seat four hundred persons and was completed by Christmas, 1923. All the buildings of the station were destroyed during the Communist raids on Eng Teng during the years 1929 to 1931.

Division II

The Organization of Our Church and Its Native Leaders

The Hakka Mennonite Brethren Church Council

The Hakka Mennonite Brethren Church was still young. Only thirteen years had passed since the first three had been baptized, but our missionaries saw the coming test and knew that an organization which was truly Chinese and yet Christian had to be found, so the brethren F. J. Wiens and J. S. Dick formed a Church Council in 1925. It was composed of twelve brethren elected by the Christians in the Shanghang and the Eng Teng fields. Up to that time the missionaries had supervised all the various branches of the work, even though the Christians always shared in the support of the mission.

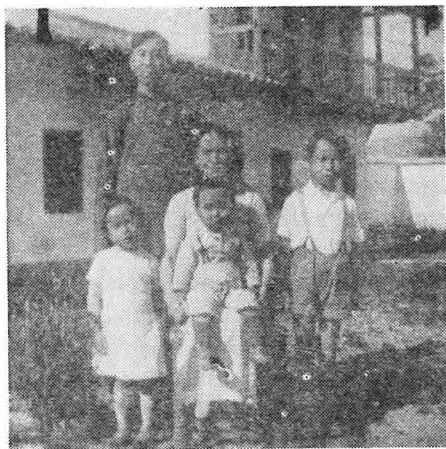
The Hakka Mennonite Brethren Church Council formed an advisory body to the missionaries. It met three times a year to pray and plan for the work. Motions made by the missionaries had to be seconded by the native brethren of the council. As the native brethren grew in understanding, more and more responsibility was given them in leadership and holding of offices. Just before the departure of the missionaries in 1927 a council meeting was called where final instructions were given and all responsibility was given to the Hakka brethren. This came rather unexpectedly and at first they seemed frightened. The missionaries, however, were glad that there was an established organization to which the work could be committed.

At first there were many difficulties and the missionary sisters who remained on the field did what they could to advise the Christians to carry on in Christian love through prayer until J. S. Dick could return to help solve the greater problems in leadership. This organization continued to function through two periods of severe testings when the Christians were left alone on the field. After the first Communist war ended and the Nationalists again brought rest to the south, F. J. Wiens had the privilege of returning to advise the brethren in the council during the years 1934 to 1940 and seeing them grow in grace and leadership. During the

Japanese occupation period the Council again served the Hakka Mennonite Brethren Church until early in 1948 when R. M. Wiens could reach the field and begin the service where his father had left off. He worked to establish these native Christians to face the tests that lie before the church in China under a rule of godless men.

Some Chinese Leaders on Our Field

The Hakka field is our oldest mission in China and there has been more time to train and develop native leaders there than in the new Northwest field. Among the many Hakka brethren who have served as evangelists and pastors or as members of the Church Council, there are a few outstanding ones. Also among the sisters God raised up faithful witnesses to the women of the church and to the heathen.



The picture shows the family of Pastor Khiu in front of the Widow's Home next to the church in Shanghang. It was this family that kept the work alive during the absence of missionaries after F. J. Wiens left in 1940. The fact that most of the members remaining true were women may largely be credited to the faithful work done by the wife of the pastor.

The Shanghang church supported these workers, but when times became hard it was necessary for the pastor to earn money to keep his growing family, so the work suffered; yet a few were saved and also baptized during those years.

Another ordained minister, Pastor Ling, worked at Shanghang for some time and lived in the parsonage. When he decided to move back to his native village and Pastor Khiu moved into the church home. Pastor Ling kept the work alive in the villages, shepherding the flocks and preaching the Gospel to the heathen.

On the new Northwest field the Lord raised up workers even during the early years so that by the end of 1948 there were five

native evangelists and their wives and a few Bible women carrying out the Gospel under the leadership of the few remaining missionaries on the field. Of these native workers P. D. Kiehn said, "They exert a remarkable amount of energy to carry out the gospel." Another group of young people was still in Bible School and to them the Lord had given a burden to return to this field to help evangelize the almost untouched masses living on our Northwest field. The workers are but few and the church is very small to shoulder so great a task, but God is able to give a burden for the lost and keep the gospel fires burning even after all the missionaries have to leave.

Section II

Evangelism on Our Fields in China

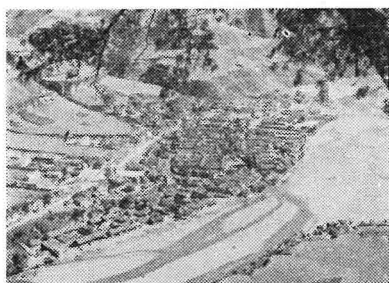
Traveling Done by the Missionaries

On the Hakka field as well as on the Northwest field it is very difficult to travel from place to place, for even now there are but few auto roads connect the larger cities. To reach the smaller towns and villages the missionaries are glad when they can use a boat or ride a pack animal such as a pony, mule or donkey along mountain trails which at places are only smaller and larger stone steps along the edge of a cliff. On the sunny side of the mountain it is very hot in summer and on the north side it is cold in the shade in winter. All provisions must be transferred by carriers who follow the missionaries in a train along the paths that wind about the fields, cliffs and mountains. At times the carriers stay far behind and the missionaries must wait for them and at other times the runner who was sent ahead to arrange for night lodging is delayed and no Chinese home will admit the strangers. Often the animals that were used either could not or would not carry the rider, so many weary miles have been walked.

The picture shows a group of touring evangelists in the Hakka field. They are left to right, standing: Khit Luka, a graduate of the Shanghang Bible School who was later ordained but has since left the work; evangelist Liao, who has also left the field;



next to Rev. Wiens is Pastor Keng, who was one of the first two preachers at Shanghang. He is now deceased. Those sitting are two Chinese Bible women, also graduates of the Bible School, and and Mrs. Wiens, who traveled until her work on earth was done. This group spent much time together going from village to village preaching the Gospel in the village chapels, homes, and on the streets, the men dealing with men and Mrs. Wiens and her Bible women with the women. When far from home, Mrs. Wiens became very ill and it was feared she might die, so Brother Wiens cried to the Lord to spare her until they could reach the coast where she could be cared for, for the Chinese are very fearful of death and would not allow a stranger to die in their houses. God heard their cry, and she passed away at the hospital in Swatow.



The picture shows the city of Shuang Shih Pu in Shensi, as it hangs on the mountain side. Every little spot about this Chinese town is terraced for crops. In it has been placed a chapel, a schoolhouse, and a mission home that stand there as lighthouses in that dark, heathen world. To get from one place like this to

another is difficult, even after roads have been built.

A Group of Native Evangelists

The picture shows a group of Hakka men and women, who went out to preach the Gospel in the streets and villages. They are in native costume, all wearing trousers, standing before a typical Chinese house on the Hakka field. These were some of the workers who served together with F. J. Wiens. Roland Wiens reported that in 1948 every morning fifteen to twenty-five Christians went to the church between the hours of five-thirty and



seven o'clock to pray for the power of God to save souls. As a result backsliders were reclaimed and a revival came to Shanghang Church.

Section III

Christian Education on Our China Mission Fields

Introduction

Evangelism and education are really one and the same; yet they vary in method. The first Christian education that was given on the field was that of teaching the Word in services and in Sunday Schools.

Mr. and Mrs. F. J. Wiens opened schools for the children as soon as they could. Following Chinese customs, they had one school for boys and another for girls. Often Rev. Wiens has said that it was the hand of the Lord that sent them out without the support of the Conference, for since he did not have the means for the big educational program he thought was necessary, he appealed to the natives to do their share. Thus from the beginning, the schools were largely supported from native sources, and even later the village churches carried on their own educational work with but very little outside help. In China this was possible as well as advisable, for the Christians and mission friends are self-supporting individuals and not mere slaves as are the outcastes in India.

The Revolution that began in 1927 laid waste the educational work among the Hakkas, but it was built up again so that F. J. Wiens reported eighteen schools in operation before the Japanese invasion left only one in operation in 1941.

Shanghai Bible School

During F. J. Wiens' first term at Shanghang, he began to train Christians as workers for the Lord in a school which he conducted on the mission compound Mi Fa Vien. At first he called it the Shanghang Bible Institute. After he returned to the field in 1922, the work was reorganized and a board of directors was chosen from among the Christians and missionaries. J. S. Dick became the first director of this board. Rev. Wiens taught with natives and Rev. Dick gave one month a semester to this work as long as he lived in Eng Teng.



The picture shows one of the groups that has been trained in this school. The two native teachers with Rev. Wiens are Pastor Keng and Pastor Khui Pei Ling. Behind them are the students. This school has never been very large and the work offered has been adapted to meet the needs of the students, but a regular Bible School Course has been offered. It was closed for eleven years and

reopened in 1938 and then closed and reopened again after Roland M. Wiens came to China to take up the work that his father began. He stressed memorization of Scripture, Bible doctrine, and an analysis of the Word. Practical work was emphasized as the students went out to do personal work, give out literature and conduct various types of meetings. May the Lord answer the prayer of R. M. Wiens, thrust these young people out into the harvest field and give to them a great burden for the lost Hakkas even after the doors have closed for the missionaries.

The Boys' School at Shanghang

Mr. and Mrs. F. J. Wiens opened a primary school for boys at Shanghang. He taught the boys and she the girls, together with native teachers. In 1917 Rev. Wiens was able to build a new schoolhouse just beside the church. The money to finance this project was given mostly by natives. In 1921 after B. F. Wiens took over the school work, it was expanded to a Middle School for boys and men, where he taught until his death in November of that year. To keep the great work going Mrs. Wiens stepped in and carried on the work left by her husband. God blessed this school so that in 1924 there were 164 students, ranging in ages from ten to adults, and eleven teachers. The first class of the Middle School was graduated in 1926 after Mrs. Wiens had returned home and J. S. Dick had taken charge.

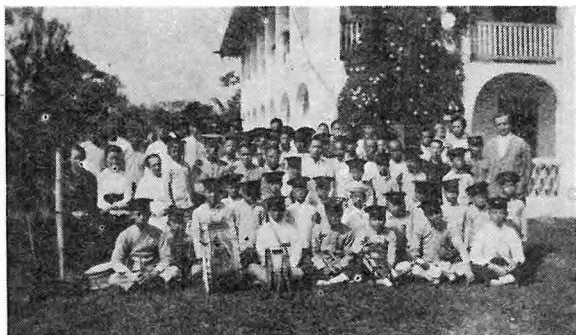
The subjects given were adapted to meet government regulations and were as follows: reading, writing, grammar in English

and Chinese, geography, history, arithmetic, bookkeeping, botany, ethics, drawing, and Bible subjects.

Mrs. B. F. Wiens described a day in the Boys' School in May, 1924, as follows: The rising bell called all to dress at 5:00 and from 5:30 to 6:30 was study time. After breakfast, which was served at 7:30, another bell called all to go to the church for morning services. Then all went to the classrooms where they worked till noon with a recess of fifteen minutes in between.

From 12:15 to 2:00 was noon recess and the boys and men had their dinner consisting of a bowl of rice with two or three kinds of vegetables served with chopsticks. Twice a week they received meat with their rice.

From 2:00 to 5:00 all were in classes and all that time the boys studied aloud, for the Chinese must read aloud, otherwise they do not understand what the characters say. As soon as the noise in the schoolroom became discordant she went to see who was not busy studying, for some little trifle between a few boys could set the school in an uproar. This work was not easy for any of our missionaries, but in 1924 Mrs. Wiens had the joy of seeing seventeen boys baptized. A number were kept back because the parents objected. Many of the boys in school led their parents to the Lord, so the work was not in vain.

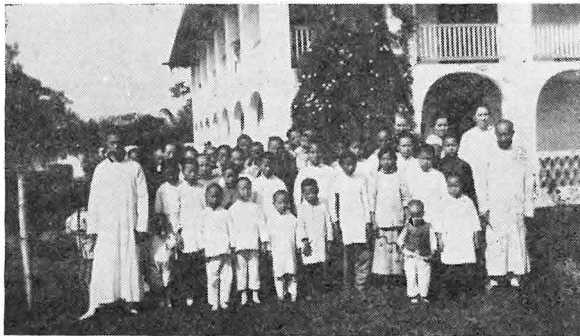


The picture shows the boys of the Boys' School with B. F. Wiens gathered before the home of Mr. and Mrs. F. J. Wiens for the occasion of welcoming Maria and Sophia Richert on October 4, 1921. Standing at the right is Rev. Wiens and about him the boys and men with their musical instruments on which they played at the reception for the newly arrived missionaries. The Richert sisters are seated to the left with Mrs. Wiens.

The Shanghang Girls' School

At Shanghang Mrs. F. J. Wiens opened a Girls' School, the first in that district. After Tina Kornelsen came to the field she took over the work of the school at Mi Fa Vien Compound in 1921. Repeatedly she was asked to open a Day School in the city so the girls need not walk the distance of a mile to the compound. In China it is not considered safe for a girl to walk alone, so Miss Kornelsen accepted the invitation of one of the pupils and began instruction in the home of one of the girls. Thirty girls came and soon the place was too crowded, but it afforded an opportunity of dealing with many others and presenting the Gospel to them.

In September, 1924, the regular Girls' School was moved into a native house in the city on a street only nine and one-half feet wide. That year Miss Kornelsen worked there with five native teachers and seventy pupils. They gave the regular subjects which included recreation, drill work, and much Bible with Christian instruction, seeking to lead the girls and their mothers to Christ. After Miss Kornelsen left for her furlough, Miss Paulina Foote became principal and served until the evacuation in 1929.



This picture is one of the Girls' School taken in front of the home of Mr. and Mrs. F. J. Wiens, the occasion being the reception for Maria and Sophia Richert in October, 1921. The men in the long white coats were the teachers and to the right standing in the back are Miss Kornelsen (at the end) and the two sisters.

The Girls' School at Eng Teng

Mr. and Mrs. J. S. Dick opened a primary school at Eng Teng and together with native teachers he taught the boys and she the

girls. In the spring of 1924 there were forty-three girls in school and three native teachers at work.

After the death of Maria Richert, her sister Sophia took charge of the work and served until she returned home in 1928.

The picture shows the graduating class of girls together with Miss Sophia Richert standing in the back. These girls lived with their parents and came to school for the day only. They dressed in skirts and jackets for this special occasion.



Women's School Work among the Hakkas

To reach the women among the Hakkas the missionary sisters opened schools for them and taught Bible verses, songs, and reading, but all were given the gospel and Christian instruction to make their homes Christian. One of the women at Shanghang had memorized very many Bible verses even after she had learned to read. When the Communists came and took away her Bible, she still had God's Word. Later she told Mrs. Dick, "I had the Word of God hidden in my heart; they could not take that away."



At Eng Teng Miss Mary Richert began a Women's School in October, 1923, in the small building shown in the picture. The first pupils were twenty to fifty-five years of age, but they

did learn God's Word and also some learned to read.

Sewing Circle Among the Hakka Women



The picture shows a group of women and girls from the Eng Teng station doing needlework. On the floor are two little ones who are also busy. Such occasions were used to give the Gospel to the women and girls among the Hakkas. At Shanghang Paulina Foote inspired the older missionary girls to gather Chinese girls for a sewing class and tell them Bible stories. Thus several groups received instruction in handwork and also in the Word of God.

The School at Shuang Shih Pu



To be better able to present the Gospel to the native people at Shuang Shih Pu, H. C. Bartel and his son Jonathan longed and prayed for a way to open a primary school at the station. This goal still seemed years away when very unexpectedly a place was offered to them for rent or sale. They took this as the Lord's

leading to proceed in faith. While looking for native teachers and interested pupils Jonathan went to Sian, the capital of the province of Shensi, to buy the necessary books.

Thus the Lord opened the way so that on September 17, 1947 a week from the time the place was bought, the first mission school was opened at Shuang Shih Pu. The picture on the previous page shows a group of the children and their teachers in front of the building. This was a beginning to show the natives the possibilities of having a Christian school. Two such schools were in operation on the West field even after the missionaries had left in 1948.

The Missionary Children's School at Shanghang



The picture shows the school that was opened at Shanghang for the children of our missionaries after the B. F. Wiens family left for America. In the back row, left to right, are Mrs. and Mr. F. J. Wiens and Mrs. and Mr. J. S. Dick; second row: Miss Paulina Foote, the teacher of the school, and Miss Adelgunda Priebe, the nurse; the children are Harold and Adina Wiens, three Chinese boys and in the front row are Luella, the little Chinese girl, adopted by Miss Foote but not of school age, Verna Dick, Roland Wiens, his sister Linda Wiens, with Vesper Dick in front.

Paulina Foote accompanied Mr. and Mrs. F. J. Wiens when they returned to their field among the Hakkas late in 1922. She opened the school for the children of the missionaries for the second semester. For four and one-half years she taught all the grades and the high school subjects, having few pupils but very many

classes. The school sessions were held in one of the rooms of the large home of Mr. and Mrs. F. J. Wiens on the Mi Fa Vien compound about a mile from the city. This work terminated in the spring of 1927 after all the missionaries had evacuated the field.

Section IV

Medical and Charity Work on the China Fields

The Medical Missionary Work

In China the natives as a whole were slow to trust a foreigner, but after some had received help, more and more of them came to the missionaries for medical treatment and thus also came into contact with the Gospel. Begun by Mr. and Mrs. F. J. Wiens, a large work was built up at Shanghang. Later when there was help on the station, it was increased. Even a women's hospital where many women and children have received care was built at the Mi Fa Vien compound.

The missionaries on the Hakka field devoted a great deal of time and effort to ministering to wounded soldiers and civilians during the many war raids that occurred in Shanghang and Eng Teng. They cleaned wounds, removed bullets and performed surgery in many cases. The Lord wonderfully blessed their prayerful efforts. F. J. Wiens also was called on to extract teeth of natives who had toothache. Helen Heppner and Adelgunda Priebe were trained nurses and served at Shanghang and Eng Teng and the Richert Sisters did the medical work at Eng Teng.

When the missionaries went on tour they took their kits along to give relief for various common ailments, as a means of getting people to listen to the Gospel. Those they could not help they advised to go to the hospital or to a trained native doctor.

Diseases on the Field

There are very many disagreeable sores of the feet and legs, as well as other skin diseases that affect people who work in the muddy rice fields. Every disease found in other lands is also found in China and at places leprosy is common. Concerning the West field P. D. Kiehn says that among the many diseases on the field, goiter is most common and even afflicts children. He estimates that ninety per cent of the natives display unsightly enlargements of their throats.

Some Native Attitudes Toward Medical Work

The Chinese recognized that the foreigners had medicine that was more effective than their remedies (e. g., monkey meat, pulverized deer horns or tiger teeth, and numerous dried insects), so they began to say that the foreigners must use human hearts in their medicines, for that is the best that could be had. This belief was also present at Shanghang even after many years of mission work in the city.

One day an abandoned little girl was found and brought to the mission. Miss Priebe worked with her and she rallied, but later she died. It was noised about that the missionaries would have a funeral for a child, and very many came to see if the foreigners really were foolish enough to give a funeral for a child and a girl at that. Just before the service the Bible woman announced to the people that she had examined the body of the little one and there was not a scratch on her, consequently she still had her heart. To many people it was a surprise to hear from one of their own that the missionaries did not thus make their medicines. Many heard the Gospel that day and learned how they could be cured from sin.

The Widows' Home at Shanghang



The home for the widows was built while F. J. Wiens was on the field for the last term. This building is in the same compound with the new church and has two stories on the east end. A group of Christian widows lived here

and were supported by gifts which the church gathered for the poor. Christian house parents were in charge of this home.

Section V

Our Part in the Evangelization of China

We thank God that He has given us as a Conference a share in taking the Gospel to several tribes of Chinese. Even though the future looks dark for the church in China at present (1948), it is the work of God and not of men. He is able to use the suffering and sorrow that has come to China to bring glory to His own

name, so let us bend our knees before Him in behalf of China, for as we intercede the children will grow and the heathen will accept Jesus Christ. Let us give as long as we can, but above all let us pray:

1. For open doors for the Gospel in spite of wars and sufferings, even where all the missionaries have had to withdraw.

2. For a great continual Holy Spirit revival in the church, on the field, and all over China.

3. For a great number of Spirit-filled leaders in the church, who are not afraid of suffering for the Lord's sake, but will witness and present the true Gospel.

4. For an even greater burden for the lost of China on the part of each Christian and grace to witness to family members and neighbors and remain true to the Lord in spite of the pressure of the clan.

5. For the safe keeping of the native church leaders and the few remaining missionaries.

Chapter Seven

The American Mennonite Brethren Mission Fields In Congo Belge

PART I

A BRIEF STUDY OF THE BELGIAN CONGO, ITS PEOPLE AND RELIGIONS

Section I

The Belgian Congo

The Land of the Belgian Congo

The land now called the Belgian Congo or Congo Belge lies in the Congo River basin in central Africa. It has only a few miles of Atlantic seacoast on each side of the mouth of the Congo river, and extends from thence into the heart of the continent. To the north lie French Equatorial Africa and the Anglo-Egyptian Sudan, to the east are Kenya and Tanganyika, and south lie Northern Rhodesia and Angola.

The Congo river flows through this land of forests and plains, estimated at 910,000 square miles, to which was added Ruanda-Urundi with an area of 20,500 square miles. These forests are rich in palm oil, rubber, mahogany, ebony and African cedar. Surrounding the villages, the natives grow bananas, cassava (also called manioc), sweet potatoes, sugar cane, rice, corn, beans, pineapples, palm nuts, mangoes and citrus fruits. Coffee and palm plantations are owned by European concerns. Cocoa and cotton and palm plantations are owned by European concerns. Cocoa and cotton also are produced for export. Though some areas are of little value, other parts are rich in agricultural and mineral resources. Gold, diamonds, copper, cobalt and radium are mined.

Climatic Conditions in Congo Belge

Since the Belgian Congo lies in the torrid zone with the equator crossing its northern half, the entire country is warm all the

year round, the average annual temperature being about 90 degrees, June and July are the most comfortable months. By August the heat increases gradually up until November when the temperature remains steady for some time until it climbs again to reach the hottest period in March. Then in April and May the heat recedes again until the coolest period is reached during the next two months. In June and July it is cool enough at night and in the morning to make the natives shiver, but after the sun comes through by nine o'clock foreigners again swelter under the tropic sun. Some districts with higher altitudes have a more moderate climate, while those in low river basins have the added pressure of high humidity. The Congo region is not considered fit for European colonization because it is so humid, yet the actual rainfall varies from 18 to 35 inches a year. Before the discovery of quinine central Africa was called "The White Man's Grave," and it is still a severe climate in which the anopheles mosquito and the tsetse fly have taken multitudes of lives.

The Government of Congo Belge

Through the ages the many Bantu tribes of central Africa have been left to themselves. They have continued their primitive form of government by smaller and larger chiefs. When King Henry of Portugal heard of the riches of Africa he sent men to find them. In 1486 they entered the mouth of the Congo and carved on its stone walls a huge cross. Sir Henry M. Stanley's identification of the Lualaba and the Congo rivers in 1877 led to the founding of Congo Free State under Leopold II of Belgium in 1855. This state suppressed cannibalism and broke the power of the Arab slave raiders, but, on the other hand, the people were not treated justly. Due to much agitation over prevailing abuses, the Belgian government took over the administration of the colony in 1908 and since then it has been called Belgian Congo or Congo Belge. The colony is governed by a minister, who is chairman of the Colonial Board in Brussels, Belgium, and by representatives of the king and the six states of the colony. In 1923 Leopoldville was designated the capital of Congo Belge. In 1933 the land was divided into six provinces: Leopoldville, Coquilhatville, Stanleyville, Costermansville, Elizabethville and Lusambo. The mandated territory of Ruanda-Grundi was added as a result of World War I. Since then a modern transportation system by water, rail and air has been developed in the Belgian Congo.



The picture shows one of the native petty kings, who rules under the government of the Belgian Congo. He was the king of the Dengese tribe when Mr. and Mrs. H. G. Bartsch came to Bololo in 1933. He came to visit the mission station where his picture was taken and was so pleased to see a white baby boy that he honored the baby by giving it his own name. Also he told the natives to

work for the missionary and sell food to him.

Section II

The People of the Belgian Congo

The Races Living in the Congo Region

The vast majority of inhabitants living in the Congo regions is composed of Bantu tribes, who are not so black as the Negroes and have thinner lips. Scattered among these is a race of low-statured aborigines, called pygmies. These little people live by hunting in the deep forests in the most primitive manner, while the Bantu tribes live in villages ranging in size from a few hundred to a thousand or more population. The Bantu women cultivate little plots of land around the villages and the men hunt for game in the forests. In recent years numberless villages have sprung up about commercial centers where the men work for foreign concerns of various kinds.

The Languages in Congo Belge

Among the Bantus are found several languages, spoken in some two hundred different dialects. When Belgian officers took control of the Congo they were confronted by many problems caused by these language differences, so in order to carry on trade better, several commercial languages which combine the vocabularies of related tongues have been developed and reduced to writing. These now help to serve great areas and are a blessing to many tribes as well as to the mission work.

Missionaries to the Congo have translated the Bible into both the tribal and the commercial languages. Much translation work had been done in the Lower Kikongo, but since that language was understood by only a few on our Kwango field, the missionaries adopted the use of the Kikwango trade language used by officers of that region. On the Dengese field there are five tribes speaking similar yet different dialects. To reach them all, our recent missionaries began work in the Lingala trade language. Our missionaries who knew the Kikwango did not find it difficult to learn the Lingala, but the tribes do not understand each other.

The Kikwango used on our Kwango field is composed of some twenty related dialects and now has a wide usage by officers and natives. A. A. Janzen says that many natives understand it and great numbers use it in their homes. The Lingala has a wide usage and is one of the military languages of the Congo. It is said to have a larger vocabulary than the Kikwango.

The Kikwango has a simpler grammar than the English. It has three cases, separate nouns and verbs which are used in the present, past, future and perfect tenses. The pronunciation is simple, for there are no silent letters and vowels are mostly long and sounded as in the German. Our missionaries say it is not a difficult language to master. The government began to issue booklets with some rules of grammar, together with a limited vocabulary in Kikwango and English. In recent years the missionaries of our field together with some from the Congo Gospel Mission and the Unevangelized Tribes Mission have compiled a grammar which is a great help to new missionaries in their study of the Kikwango language.

The Work of the Congo Women

The women of the Congo are kept busy indeed, for their housekeeping, though very primitive, is nevertheless rather complicated and is very hard work. In Africa it is a woman's work to clear the forest, prepare the soil, plant and tend the crops, harvest them and then prepare the food for the family as well as provide the firewood and gather or buy the palm nuts from which to extract the cooking oil.

Each morning the women go out early with their short handled hoes, water gourds, baskets on their heads and babies on their hips to tend the field. In the late afternoon they return to the village with leaves or greens and cassava roots (also called

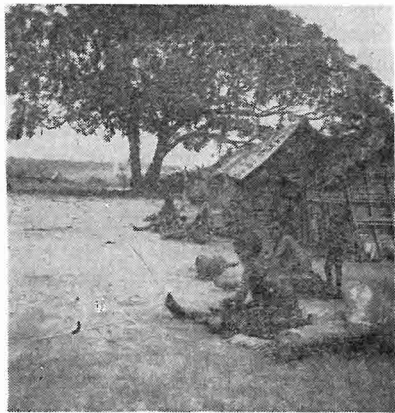
manioca), and whatever else is available in the garden, as garlic, mushrooms, etc. At home each woman builds a fire outside, as the picture shows, and fries the greens in palm oil and then heats the water to boil the mush. When the kettle is hot she takes it between her feet or knees and stirs in the cassava flour and cornmeal to make a very stiff, gummy mush, which is the staff of life in the Congo. The gravy may contain meat the men bring home, such as fish, caterpillars, or the flesh of an animal which they were able to capture or find dead.



This picture shows a group of women working together at Kafumba preparing the manioc roots which have been soaked for three days or until the skin comes off. After they are dry they are

pounded into flour by real woman power. It takes several women to handle the large pestle or pole which is thrust into the mortar (a hollow tree stump) in rhythmic fashion to the tune of a song. The flour is then sifted through handmade reed baskets until all is fine enough to use. When it rains and the roots do not dry, the family must eat other food or go hungry. The corn is ground to be used with the cassava (manioc) to form the mush.

This picture shows a group of Dengese women sitting working at their mush. The Congo women complain that they are too busy by saying,

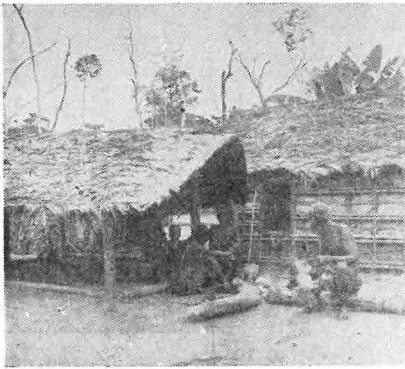


"We have a great palaver." They do have much work and much is expected of them. They do all the hard work, heed their husband's every beck and call, bear many children and bring wealth to their owners. If the children die, the women are blamed and beaten. After a woman is too old to work, she is abused and left to care for herself and die alone.

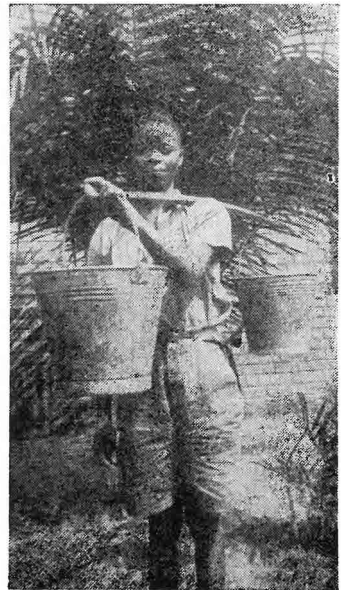
The Work of Congo Men

The pagan Bantu considers such things as performing religious ceremonies, making various weapons, weaving coarse cloth, fishing, and hunting, to be a man's work. The African must be taught to do the grade of work that white people demand, and many do give good service when they see the reward.

The picture shows the chief of Bololo sitting in front of his huts doing some work of his choice in company with other men. Notice the hut to the right, which has but one opening that serves as both door and window.

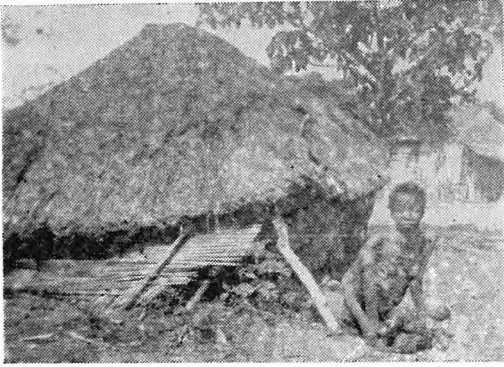


At the mission station men and boys are taught various kinds of work besides building, such as sewing dresses for the girls, doing fancy work, making baskets, and cooking for the missionaries and doing other housework. They also work in the missionaries' gardens. The picture shows a boy at the Kafumba station whose work is to carry water from the spring about a half mile away. This is the running water system of the station and thus the water is brought for the homes, chickens, goats, gardens. The African does not like to carry objects in his hands, but does not mind a load on his shoulders.



The Homes of the Congo People

The huts of the Congo natives are all rather primitive, being usually about 9x12 feet in size. They are made of poles, which may be chinked with mud, with thatched roofs made either of grass or palm leaves. There is only one opening, which serves both as a door and a window.



The picture shows an old crumbling hut, which has been eaten by termites but is still considered good enough for grandmother to live in. The floors of homes are made of earth so that a fire can be built inside when it is rainy or cool at nights. Every family possession,

such as chickens, pigs, goats and whatever else they may have are all taken into the hut for the night. In many homes the odor is so bad that it takes much grace for the missionaries to enter and care for someone who is ill. The natives sleep on mats made of branches of a certain kind of tree. These may be spread over a wooden framework a few inches from the ground to keep the rats from running over their faces at night.

Family Life in the Congo

The heathen have no word for home but only one for house, this being only a shelter for the night when it rains. The natives have no conception of a true home and family life as experienced by Christian people. The Congolese cannot count, has no calendar; and therefore does not know how old he is nor the ages of his children. Judging them by their size and stage of development, he can tell when certain ceremonies must be performed. The sun and the moon are the means by which he tells time or by cutting notches in a stick to show how many days a certain journey takes.

In the Congo the dowry system is used, and family status depends on the type of marriage that has been performed. A. A. Janzen says, "The most common type is the one in which the sum of 66 francs is paid as the price of the bride. This may be paid in

cloth, goats, etc. In such cases the children belong to the women's relatives or owners and the girls are sold by them. If, however, 200 francs are paid, the ownership rests with the man's relatives or owners."

The great desire of the pagan Congo man is to have as many wives as possible, for that indicates he has wealth and prestige. Because it is cheaper to buy a young girl than one fully grown, child marriage has become common. On the Kwango field girls are married at about thirteen years of age. The boy gives the girl a franc (a Congo coin) as a vow, and then he goes to her uncle to get his consent. If the uncle accepts his palm wine and drinks it together with him, the price is set and the young man begins to pay. After the sum is paid the uncle comes to a chosen witness to sign the marriage promise. These couples really know very little about each other before their wedding. Any time a heathen chooses to sell his wife he may do so, just as one sells a cow in America.

The Bantu is the ruler of his family, and his wife or wives obey his orders or take his beatings. The women raise and prepare the food and take it to the huts of the man, but they never eat with him. They are expected to bear many children so that the husband or relatives may have many girls to sell. Therefore the birth of a baby girl is always welcomed in the Congo, for it means more wealth.

The Congo Natives in Sorrow

To see the Bantus in sorrow is a sight not soon to be forgotten. The actual practices vary from tribe to tribe, but in all cases it is indescribably sad to see the hopelessness and the fear with which the black man worships the evil spirits. Wailing and mourning often begins even before the patient has died; hence, many are frightened to death. When a member of the family dies, the women begin wailing and friends come to continue until after several days and nights their voices are cracked and hoarse.

Because everything must be done according to customs of the tribe and according to the wealth of the deceased, a funeral is expensive even in Africa. A shallow grave is dug and the body is buried with its belongings, food and drink. Funeral drums are beaten and the people gather to dance and drink palm wine.

Mrs. Frank Buschman described present practices on the Kwango field in a report written about the death of a Christian woman. Her heathen relatives were prevented from taking her

body, giving her a pagan funeral and practicing their tribal rites on her husband. Mrs. Buschman said they would have buried the woman's pots and kettles, including one in which to make palm wine, so she would not lack that in the other world, many pieces of cloth, a package of cigarettes with which is placed a letter and the fare of one franc asking for admission into the other world. Then a goat is killed and the flesh is buried with the body. After the funeral many rites must be observed, which, said Mrs. Buschman, are too weird and too immoral to mention. A. A. Janzen says the dead must be honored according to his standing in life or he will be despised by the other spirits and will then come to take vengeance on the living relatives.

How different is has become where Christ has been accepted. The Christians mourn, but in hope and without the fear of evil spirits. At the funeral of a Christian, messages are given for the comfort of the bereaved, and efforts are made to reach the hearts of heathen relatives who come for such occasions. In death and sorrow a Christian in the Congo may be a great testimony for his Lord.

Section III

The Religions of Congo Belge

Paganism

The religion of the idol-and-spirit-worshipping African is usually called paganism. As a rule the many tribes believe there is a God who created all things, but since he is considered neither helpful nor harmful, he receives no worship. The presence of evil spirits is very real to the black race. Our missionaries say they feel the pressure of the powers of darkness, especially near fetish groves and villages. To gain relief from the torment of demons, the African practices spirit and ancestor worship, fetishism, idolatry, and witchcraft.

African paganism is considered by many to be the lowest and worst type of demon worship. It is animistic; that is, all existing matter, living as well as dead, possesses "breath" or a soul, and therefore is indwelled by spirits. It is this belief that is responsible for the numerous demonic deeds practiced in Africa. Cannibalism, which once was common, is resorted to not so much for the desire to kill nor because of hunger, but because of the belief that the eater acquires the spirit of the one eaten. Human

sacrifices are made to satisfy the demands of the evil spirits in order to have good luck or ward off evil. The poison cup is used to divine the reason for a person's death and people willingly take it to prove their innocence. Usually they die and that settles the matter. Paganism makes use of many dances and ceremonies with music in a minor key that rouses all the evil in the soul of man. The missionaries think this music is inspired by Satan. They recognize this element in the modern jazz of America also.

Spirit Worship in Congo Paganism

In the Congo every venture demands a ceremony of one kind or another to satisfy the demands of the evil spirits. Thus, from birth to death, the man in Africa must do certain things and not do other things to satisfy the spirits.



The picture shows how a group of Dengese are invoking a blessing upon their hunting trip. Various sacrifices are required for the killing of certain animals, and they are made without question. Missionaries say that among the Dengese tribes a human sacrifice is made when an elephant hunt is undertaken.

Various tribes believe they share their spirits with that of some animal, and therefore that animal must not be killed nor harmed. On our Kafumba field the natives think the spirit of an ancestor must not be killed nor harmed. On our Kafumba field the natives think the spirit of an ancestor may live in a frog; therefore this animal is carefully protected.

Ancestor Worship in Congo Paganism

Ancestor worship in the Congo demands various sacrifices to satisfy the demands of the spirits of the dead. A. A. Janzen saw a family give an offering to the spirit of a dead father for one of the girls from the mission station because she was not well. An altar was built outside of the village, then an ear was cut from a goat

and this was offered together with palm wine and small shells. A healthy young boy was placed on one side of the altar and the ailing girl on the other and they held hands over the smoldering fire of the sacrifice. Thus it was hoped to satisfy the spirit of the dead father so he would allow his daughter to recover.

To worship the spirits of the dead, many crude altars of mud or straw are built near villages. These may have roofs made of grass or sticks to shelter the fetishes kept beside the altar. On these altars many, many sacrifices are offered, mostly of palm wine, palm nuts and eggs, which usually are spoiled. In case of demon possession, blood is required. It must be offered at the grave of an ancestor or out in the bush to bring relief from the awful torment.

Beside each hut hangs an earthen pot which is dedicated to the spirits of the departed. Many feathers from repeated sacrifices cling to the dried blood on the pot. Rain water collects in these vessels and multitudes of mosquitoes breed there to plague the people.

Fetishism in Congo Spirit Worship

The word fetishism is derived from "feitico," a Portuguese term, which means "charm" or "amulet." About four hundred years ago Roman Catholic priests of Portugal introduced their charms to the Africans and paganism adopted this as a form of spirit worship. The fetish itself is not worshipped, but the spirit that dwells therein.

Only the witch doctor has power to invoke spirits to move into such objects as bird claws, snake skins, human hair and nail parings, bits of bark or certain herbs, butterfly wings, and feathers when mixed in the right proportions with earth. While he chants weird incantations he slips the desired spirit into containers such as a horn, an egg or snail shell or any other useless object. After the spirit has taken possession, the fetish is valued anywhere from the price of a bowl to that of a woman slave. The fetish has value only for its owner or when inherited, and it works to give only one desire, such as to trade better, hunt better, dance better, etc. Fetishes are seen hanging near the huts, in the fields, by the roadside and on the bodies of men to protect the owners against evil or to give them their desires. The ancestral relic, which is considered the most powerful fetish, is possessed by every grown man.

Idol Worship in the Congo



In the Congo each tribe, clan and family may have its own gods and one god may indwell a large number of objects, which become the idols.

The picture shows one of the many idols found in the Congo, but many are more crude, and some even vulgar. At places an old tree stump or a pole is crudely cut and has a few daubs of paint put upon it and it becomes an idol. These idols are worshipped to appease the evil spirits and to avoid harm and secure benefits. As a rule the natives do not build elaborate temples for their idols as do people in other parts of the world.

Witchcraft in Congo Paganism

The witch doctor is the central figure in African paganism. It is he who controls the masses, instills fear into them and bewitches them at his will. These men grow rich from their practices of voodooism, incantations, hypnotizing victims for devilish purposes and selling fetishes. Yet, when they heard the gospel, even a few of these have been saved.



The picture shows a witch doctor in his best dress and with his paraphernalia which he uses to invoke the spirits. He possesses the secrets of magic and knows how to concoct various potions and poisons. Much that he does is only trickery, but nevertheless he is a real tool of Satan and nothing is too cruel for him to do for the sake of money.

When anyone dies the witch doctor is consulted to de-

tect the one guilty of bewitching the one who died. This is not difficult for him to do, for he makes it his business to know who has an enemy, or he may find someone who knows too much about his secrets, or there may be some old people in the village of no use to any one. After invoking his spirits, he tells who is guilty, and receives his pay.

When for some time no one dies, he makes it his business to place some fetish beneath someone's door, and the one who first steps across it is to die. The natives believe this, and as a rule that one does die in one way or another. At the Bololo station one native found a death-dealing fetish and all were ready to run away when H. G. Bartsch ran and picked up the little bundle and held it up for all to see. All waited for him to die, but since nothing happened to him, they shouted, "The medicine of the missionary is stronger than that of our medicine man."

At Kafumba members of one girl's family did not want her to attend the school, so they tried to get her away. After they did not succeed, they went to the witch doctor for advice and soon afterward that girl fell into a death-like trance, her heart seemingly had stopped, and all knew she was bewitched and would die. The missionaries and Christians prayed, the power of Satan was broken, and the girl's life was saved. Experiences of demon possession among people far from the witch doctor are not rare at our mission stations in Africa. Concerning this, Sister Kathryn Willems wrote, "Witchcraft in Africa is no joke."

Islamism in Africa

Only about a hundred years after the death of Mohammed, his followers undertook to conquer Africa. The decayed Christianity of the land crumbled before the swords of the faithful who came to wage their holy wars. Millions were forced to accept the Prophet or die by the sword. This conquest continued until all of North Africa has become a solid Mohammedan region. Mohammedanism is still moving south to embrace tribe after tribe of the black race so that today a real threat is offered to central parts of Africa and in many places it is now the question, "Mohammed or Christ, which shall it be?"

The followers of Mohammed, called Islam, have certain beliefs in common all over the world, but in other respects they differ in each land, for they try to fit their teaching to existing religious beliefs if there is no conflict. Thus in Nigeria the Moham-

medan mullah is also a medicine-man and charm-maker, using portions of the Koran, which is the holy book of Islam. He draws pictures and writes portions considered holy or the name of Allah (God) and then sews them up in leather and sells them to accomplish the desire of his customer. To have a prayer answered, he writes it on a slate of wood with ink and then washes it off and the buyer drinks the liquid to get the answer. Since only he has a calendar, he gets to name all the children. There he has a good business.

It is through this fortune-telling and charm-selling business that Islam gains ground among the African tribes. Long before natives will accept the teachings of Mohammedanism they will buy charms given in the name of Allah. The Mohammedan in Africa has more light than the pagan has, yet he still lives in gross darkness which makes him even less receptive to the Gospel than the spirit-worshipping native.

PART II

CHRISTIANITY IN CONGO BELGE

Section I

Organized Christendom

Roman Catholicism

After the Portuguese discovered the Congo river, Roman Catholic priests also came to that region with their religion. That was about four hundred years ago. The climate, however, was severe and the mighty falls of the Congo prevented their entering the interior. The priests did, nevertheless, make contact with tribes along the coast and today they are given credit for having introduced the charm selling idea which was absorbed by paganism and is practiced as modern fetishism. Had these early priests been able to stay in Africa, that land might be as Rome dominated as is South America.

After the Congo region was opened to the world Catholic missionaries from various countries entered the land in great numbers. By 1943 there were 79 Catholic missions in the land, having 255 stations with very many outposts. The government favors the church of Rome and gives land grants and various privileges not granted to Protestant missions with the exception of a few from Belgium. Thus these missions are able to give employ-

ment and education to very many natives with state funds; thus they draw many into the fold of Rome. By the end of 1948 there were three times as many Catholic foreign missionaries in the land as all Protestants together.

Today there are very many natives who have exchanged their heathen charms for Catholic emblems and wear them as the pagan does his fetishes. These converts to Rome call themselves Christians, they have been reformed and outwardly they have taken on the white man's ways, but they know not the Lord Jesus Christ as their Saviour. When Gospel missionaries meet them, they find men living in the same sins as do their pagan brothers, but they have added a false hope to their own pride, which makes them even less receptive to the Gospel.

On our Kwango field are five large Catholic mission stations with many outposts. All the natives are more or less influenced by the teachings from Rome. So widely spread is the idea of accepting baptism for salvation that natives also ask our missionaries to come baptize a loved one who is nearing death so that he too may reach heaven. In places the Catholics are very strong, but as a rule only those natives who are influenced directly by some individual have caused any trouble for our missionaries. The great masses of natives on our field are still pagan, but the time is coming when they will become either Catholics or Christians.

Protestant Christianity in Congo Belge

Africa has long been called the Dark Continent and it is still that to a great extent. As early as 1737 Missionary George Schmidt of Moravia began the first evangelical missionary work among the Hottentots in South Africa, but not until David Livingstone had traversed the interior of the land were gospel missionaries interested in going to the pagan tribes of the central areas. At last, overcoming the obstacle of the mighty Congo falls, George Grenfell sailed up the river as the first Protestant missionary to Belgian Congo. Six of his workers died one after another, but he pushed on with the motto, "We must either advance or retreat; if you retreat, you can't count on me." In spite of disease, opposition from the Belgians and hostile natives, Grenfell advanced along the great river. By 1889 he was able to baptize the first native at Bololo and there he founded the first Christian church of the Belgian Congo.

After the discovery of quinine for malaria, it became easier for foreign missionaries to survive the climate, and more and

more fields were opened. By 1943 there were forty-eight Protestant societies working in the Belgian Congo and five years later there were 1,284 missionaries in the land. Many thousands have heard the Word of God, have accepted the teachings of the Bible, and have left their fetishes to follow the Lord Jesus Christ, but there are still millions who are either in the darkness of paganism or blinded by a false hope.

Protestant Organizations in Congo Belge

The black man also wants to have a church that he may call his own, so missionaries have helped to organize the Protestants in the Congo. The official name given to the church was "L'Eglise du Christ an Congo," or the Church of Christ in the Congo. In places where missions entered the land fifty or more years ago, the native church is more established and becoming more able to carry on the work alone, but in the many recent fields it is still rather weak.

As in other lands, modernist missionaries also entered the Congo and as a result the World Council of Churches formed its arm of Intermissionary Council under the name of "The Protestant Society of the Belgian Congo." The World Council seeks to become the sole voice which speaks for all Protestants in government affairs, and the time may come when also in the Belgian Congo missionaries must ask its permission to enter and stay in the land. Let us ask God to give much wisdom to the native Christians, who will come more and more into control of the native church in the coming new era of the Protestant Church in the Belgian Congo. Nationalism has taken hold of the black race, and only the Lord knows what the future will bring with it. But the Lord is building His church and doors do not close without His will, so let us pray that He will raise up many true and faithful Christian leaders among the natives. Pray that the Holy Spirit will be able to use them to help train many natives to become soul winners, who in time can evangelize Congo Belge.

Section II

The Gospel at Work in the Congo

The Gospel Message in the Congo

The gospel message of the grace of Jesus Christ is the same as it always has been, but the attitude of the Congolese toward it

has changed much in recent decades. This has been brought about by the entrance of white men, who in most cases were of high moral standing, but did not have a true regard for God nor for His Word. The black man readily adopted the vices of the white race, but he is slow to receive salvation in Christ Jesus. This is especially true of the old people.

The coming of the white men to the Congo has awakened in many natives a new pride of nationalism. Missionaries say they find three distinct attitudes toward the Gospel among natives in the Belgian Congo. The first group is composed of those men who remain in the villages and follow in the ways of the elders and are content to live as did their fathers. The second class is made up of men who leave their villages to seek employment with some company where they earn money and in part accept civilization but become arrogant and less receptive to the Gospel. The man staying in the village is content to wear his loin cloth, while the one working for money takes to overdressing and wears hats, shoes, neckties and whatever he may buy, but at heart both are still heathen.

The third group of young Africans forms a class by itself. They have accepted civilization and call themselves Christians. These left heathenism to fill a real spiritual need and became true followers of Christ, or they just sought to gain some personal advantage. Of this class many turn to Catholic and Protestant missions to obtain an education to further their own advantages. These also desire baptism and church membership and they are the ones who cause our missionaries much grief, for they know well how to answer the questions placed before them, but later their lives show that they are not born again. This class is difficult to convince of error, whether the individual has joined the Catholic or Protestant church.

The gospel message does meet the needs of each one in Africa, yet when it is given to the native it provokes enmity in his mind and thinking because it contradicts tribal customs. From birth to death the spirits make demands that each one must meet without exception, but the Gospel calls for an individual decision and that is contrary to all known practices. The gospel message is considered foreign and good for the white man, but it is believed not to fit the demands of the spirits of each tribe, clan or family. Therefore the black man cannot understand that the evangelical missionary does not come to his land to seek some advantage for

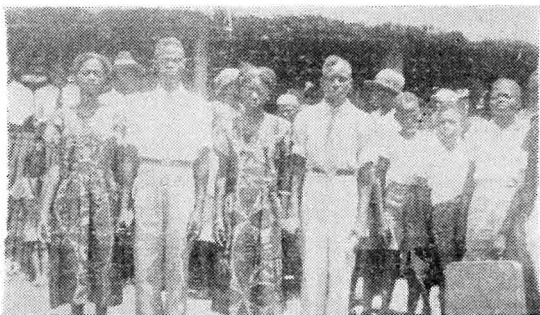
himself or his church. He must first be convinced by deeds of love and justice before he will listen to the message.

The missionary, however, does find a point of contact in the thinking and beliefs of the African. From the Bible he can tell to them more about the captain of evil spirits than they have heard before, and thus he can lead them on to see that there is One even stronger than Satan. The sacrifice of blood is well understood and the death of Christ appeals to the pagan as the only reasonable solution for sin and deliverance from the power of demons.

The gospel message given by the missionaries has won many souls to Christ in Africa, but it is never more effectively given than by natives who live what they preach. The Bantus are good speakers and a faithful Christian can see in Scripture those things that are clear to the understanding of the natives and can make applications that appeal to the minds and hearts of the Africans.

The Gospel and the Christian Family in the Congo

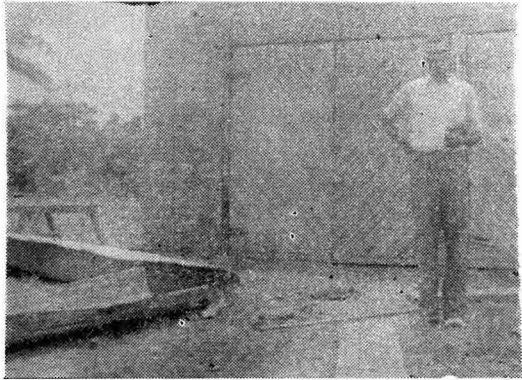
After a man or woman in the Congo accepts Christ, much remains the same, but many things also change. When natives accept the grace of God it is apparent to every one, for as heathen they wore only loin cloths and in their curly hair they smeared mud to make certain designs soaked with oil that dripped down their unwashed bodies. But when Bantus become Christians they learn to keep their bodies and hair clean and they leave off heathen tribal signs, charms and fetishes and wear respectable clothing.



The young Christian must still buy his bride, but in most cases he gets the one he wants, because the uncles care only for the dowry. The picture shows a double wedding at Kafumba station. These brides were grown Christian girls and not mere chil-

dren, and the young men had been educated at the mission. In December, 1947, they celebrated the wedding of nineteen young couples from the schools at Kafumba. The young men had bought the dresses for the brides and the girls marched to the church where their grooms were waiting at the door. They entered the church while the organ played "Onward Christian Soldiers." The native pastor performed the ceremonies that founded nineteen Christian homes on the Kafumba field. There will be no ancestor pot with fetishes to care for in their homes, but the Word of God will be their guide. Even though many things will still be blurred by their heathen upbringing, these young husbands will begin to have a share in the burdens of the Congo family life and will not cast it all on their wives.

This picture shows a man who was chief of a village on the Kafumba field. After he was saved, he became willing to give up all his seven wives but the first. He lost his position as chief, so he went out to the villages to witness for his Master as one who had overcome many



temptations. It is no small thing for one having wealth (wives) according to Congo standards to leave all to follow the Lord.

Even if Christians no longer go to the witch doctor, they nevertheless often become involved because of him. The witch doctor, who rules everything, may order that no one is to plant a certain crop in a given village and none dares oppose him, but if Christians do not heed they are persecuted and are in danger of poison or brutal treatment. Even to Christian families and individuals living at the mission station, messages are sent to bring a chicken to offer to the spirits of some ancestor when a relative takes sick in a village. If they disobey, they are blamed for the death of the relative and vengeance is forthcoming in one way or another. The temptations are great, the pressure of Satan is heavy, and weak Christians are in danger of compromising and yielding to the demands as well as of falling into such sins as polygamy and other vices common to the race.

PART III

**THE MENNONITE BRETHREN MISSION FIELDS
IN CONGO BELGE**

Section I

The Kwango Field**Early Efforts to Open a Field in Africa**

As early as 1887 the Mennonite Brethren Conference began mission work in Africa by sending \$100.00 for native workers to the Baptist mission field in the Cameroon, then a German colony. The desire for a field of our own continued to grow and the Lord called forth workers from our churches for Africa, so the Conference of 1896 asked Mr. and Mrs. Peter H. Wedel of Lehigh, Kansas, and Mr. and Mrs. H. E. Enns of Mountain Lake, Minnesota, to open a field in Africa. Both families had made commitments to the Baptist Mission Board but nevertheless the Conference voted money toward their support for the time being in the hope that they would be able to locate and then open a field.

These, our first missionaries to go to a foreign field from America, had a very short period of service, so no field was opened for the Conference. Mrs. Wedel was obliged to return home because of broken health and Rev. Wedel died while at sea in August, 1891. Rev. Enns died on the field seven months after his arrival and Mrs. Enns passed away in January, 1898. These were the first of our members to give their lives as a sacrifice for the sake of the Gospel in Africa. Since we had no field and there were no other workers ready to go to Africa, the attention of the Conference was shifted toward India, nevertheless an interest in the spiritual welfare of the people of Africa remained in the hearts of many church members in America.

Events That Led to the Acceptance of the Kwango Field

Years passed and no new workers went out to Africa. At Mountain Lake, Minnesota, the Lord prepared two brothers for missionary service, F. A. Janzen for India and A. A. Janzen for Africa.

In April, 1911, Mr. and Mrs. L. B. Haigh left for Africa to open a field for the Congo Inland Mission, which is now supported by several Mennonite groups in America. Mr. and Mrs. A. A. Janzen were the first to be accepted and sent out by the Congo Inland Mis-

sion Board in 1912. They served in the Kasai District for about two terms, opening the Nyanga field and station. Because of a deep conviction that God had called them to Africa to open a field for their own Conference they asked to be released from their work.

After permission was granted, Rev. Janzen went by hammock and afoot to visit the unevangelized territory in the Kwango district about three hundred miles from Nyanga station. In the Kikwit region he met a doctor who told him of Kikandji and brought him into contact with the commissary of the district. Because that officer favored mission work, Mr. Janzen soon received permission to open a station. He stayed until he had made friends with the natives and one was willing to return home with him as his guide. In May, 1922, they were ready to leave their station and their support and to move into a new section with only God's promise to take care of them.

At last, after weeks of tedious travel, preaching as they went, they arrived at Kikandji in June and opened a station on a high hill. The land was not fertile, it was hard to get water, and the nights were too cool, but they began to work and to learn another language. The natives of that section were reserved. When they did begin to come to church and school, their village was chosen for a commercial center. The Janzens prayed for light from above. The companies could pay more money to the boys than they could, and the influence on the mission would be bad. Very soon a buyer came and they sold the station and moved on.

They reached Kafumba near the Longo River where the soil was better than at Kikandji, so they began a station there in the spring of 1924. Some time later A. A. Janzen received 120 acres or 60 hectares of palm forest land from the government for a fee of \$50.00 to be used for the Kafumba station with the stipulation that part of it would be used to produce food for the natives.

At Kafumba Mr. and Mrs. Janzen preached the Gospel, managed the plantation, conducted a school and translated songs, Bible portions and all the lesson materials. The proceeds from the crops helped to support the many children in the school and the expanding work of the mission. In time others came to help them and they united to pray that the Lord would direct in giving them the privilege of serving Him and the Conference at home.

In the churches mission interest was alive for Africa and gifts and workers went forth to the Kafumba station. So the question of making this station a Conference work was presented in 1939 and the Conference of 1943 accepted Kafumba on the

Kwango field and also Bololo station on the Dengese field. In answer to many prayers the Belgian government listed our fields as a recognized mission of Congo Belge on December 10, 1945.

Our Kwango Field

When Mr. and Mrs. A. A. Janzen opened the Kafumba station they were the only Protestant missionaries in the vast unevangelized territory of the Kwango District of Leopoldville Province. In time more stations and fields were opened around them, so that about 1938 at an Intermissionary Conference held at Mukedi on the Congo Inland Mission field the boundaries of the various fields were decided upon. A territory of over two hundred miles east and west, at its greatest dimensions, and not so wide north and south was designated as the field for the Kafumba station.

The Kwilu River flows through the American Mennonite Brethren Mission Field in the Kwango District, dividing it into two uneven portions. The smaller one extends east from Kikwit (on the river) while the larger reaches to the Lukulu River, which forms the western boundary line as far as Liverville, which also lies on the Kwilu north of Kikwit.

The population is estimated to be 330,000 of several large tribes that meet on our field, with smaller ones interspersed. The main ones are Bampende, Bapende, Bambala and Bangango. Each tribe speaks its own dialect, but the Kikwango trade language serves to reach them all.

On the Kwango Mission Field there are five large Roman Catholic missions winning converts for Rome. Since September, 1948, we have three stations giving out the Gospel of Jesus Christ.

Section II

The Dengese Field

Events That Led to the Acceptance of the Dengese Field

In 1928 Mr. and Mrs. A. A. Janzen visited the churches in Canada. As a result Mr. and Mrs. H. G. Bartsch learned of the need for the Gospel in Africa and received a call to go forth. They left their home in 1931, and with funds that the Lord provided they reached Kafumba where they stayed for a year before they learned about the neglected tribes in the Dengese District north

of the Sankuru River about three hundred miles away. While in a village, the Sisters Eva Jantz and Katherine Harder met an officer who asked, "Why do you missionaries never go among the savages of the Sankuru?" At Kafumba they reported all they learned about those tribes, and that night all the missionaries prayed the Lord to send His workers to these people. No one thought of going there at that time, but the Lord continued to direct until a number became willing to leave the work they loved and go into the wilderness.

On January 1, 1933, a group of workers from Kafumba moved to an outstation of the field where Mrs. Bartsch and a few sisters stayed while Brother Bartsch and a few others went to find a place among the Dengese. Rev. Haller from the Mangungu mission joined Rev. Bartsch and together with two native Christians, who spoke the language of the Dengese, they went by car to the Sankuru River. They crossed into Dengese territory in February, 1933. Fear and dread gripped them when they saw the natives cast bitter looks at them or run away screaming in terror. Because of fear, the carriers would not proceed, so they camped for the night and the next day after promising them double pay, they went as far as Bololo, fifteen miles north of the river, and stopped. Here the two native Christians explained to the people that these men had not come to collect taxes and the chief seemed pleased. The next day the big chief or petty king came to Bololo and pointed out a place where they could build. They thanked the Lord for opening a field among the savages. Soon the papers were at hand and the first Protestant mission station was opened among the Dengese tribes.

Mr. and Mrs. Bartsch and their helpers learned the new language, opened a school, began a medical work, translated the songs and lesson materials, and preached to the wild natives. In strange ways the Lord opened the hearts of the people to come to help them and also to come to school.

In Canada the Africa Mission Society had been formed to support the work at Bololo, which was named Peniel Mission. Since most of the members came from churches of the Mennonite Brethren Conference and the Belgian Congo government wished to deal with only one board in matters that concerned the two fields, both entered as Mennonite Brethren fields. This field was offered to the Conference in 1939 and in May, 1943, the Peniel Mission with all its workers was accepted together with Kafumba field as Mennonite Brethren Missions in Congo Belge.

Our Dengese Field

The Mennonite Brethren Dengese field lies in the southwestern corner of the district of the same name just within Lusambo Province, three hundred miles northeast of the Kwango field. When H. G. Bartsch opened the Bololo station, this was the only Protestant mission in a territory some two hundred fifty miles square. In 1947 the area was given as 150 miles square. The Lukene River flows through the field east and west and dense forests cover the western portion, while the eastern part is more open and hilly.

The population of the field is estimated at 50,000, coming from five tribes of which the main ones are the Basongome, Yalimas and the Ekolumnes. These tribes speak different dialects but there is enough similarity that the Lingala trade language can be used to reach them all. Until the government introduced the South American manioc (cassava) and demanded that it be cultivated, the natives lived mostly on meat and wild roots they found in the forest. Although many tropical fruits grow in abundance, the natives do not cultivate them.

There was one small Catholic mission on this field when Rev. Bartsch opened the Bololo station in 1933. Through the years this has not advanced as much as those at other places, so the people here are not much influenced by the doctrines of Rome. The Bololo station is no longer occupied by missionaries since the work was moved to Djongo Sanga in 1946. During the period of thirteen years when the Gospel first came to them a great change had taken place and the natives welcomed the coming of the new missionaries.

PART IV

OUR MISSIONARIES TO THE CONGO BELGE FIELDS

Section I

The Missionaries to the Fields

Rev. A. A. and Mrs. Ernestina Janzen

A. A. and Ernestina Janzen left for Africa in 1912 and spent their first term at Kalamba on the Congo Inland Mission field. They were ordained in their home church at Mountain Lake, Minnesota, shortly before they returned to Africa in 1919. They lost

both of their children while at Kalamba from where they went to open a new station at Nyanga. Many times their lives were in danger among the wild natives, but God kept them and gave them grace to win those natives. Because of a deep and clear conviction from God that they should open a field for their own church and Conference, they left their work and support in the Kasai District as soon as they were given a release. In 1922 they reached a village near Kikwit called Kikandji where they opened a station. The natives had become friendly and five had been baptized when the village was chosen as a commercial center, so they sold it and moved on to Kafumba in 1924. There they opened a station and on a plantation of 120 acres of land they produced food for the school children who soon came to them.

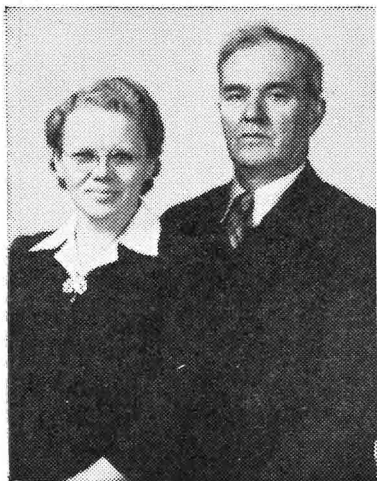


The natives began to call Mr. and Mrs. Janzen "Strong One" and "Mama Love." They toiled on alone until in 1929 when the first help from home reached the field. Mrs. Janzen prayed much before she died on September 25, 1937, for a revival and that the field might be accepted by the Conference at home. God sent the revival and the field was also accepted after her death.

Rev. A. A. and Mrs. Martha Janzen

Mrs. Martha Hiebert Janzen came from the church at Mountain Lake, Minnesota, and reached the field together with Rev. and Mrs. Janzen in 1929. Miss Hiebert was married to Rev. Jan-

zen in January, 1943, in Africa. Before that time she served at the station with Sister Kathryn Willems in work of the hospital and the schools. She also helped Mrs. Ernestina Janzen with the translation work and later she did much of this work together with Rev. Janzen.



Great was the joy of Mr. and Mrs. Janzen and Miss Anna Goertzen, who was the only one left on the field with them, when their prayers were answered and the field with its workers was accepted by the Mennonite Brethren Conference on May 27, 1943. After the war, new workers came to expand the missionary activities as a Conference mission.

A. A. Janzen had been on the field for seventeen years and Mrs. Martha Janzen for ten, without a furlough, so it was with great joy that they returned home in May, 1946, with the precious manuscript for the Kikwango New Testament. Much of their furlough was spent in checking this manuscript in preparation for its publication by the American Bible Society. In 1948 they again prepared to return to the field early the next year.

Early Workers at Kafumba Station

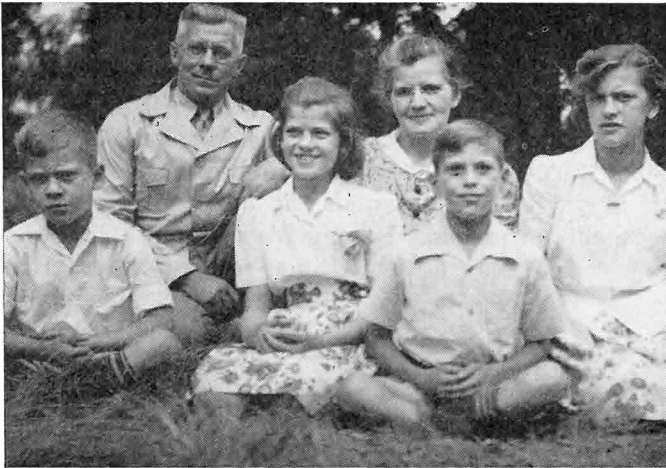
Many missionaries have stayed and worked at Kafumba for shorter and longer periods while it was an independent mission. Among these were Mr. and Mrs. Elmer Hutchinson, who stayed at Kafumba while Mr. and Mrs. Janzen took a much needed furlough. When the Janzens returned in 1929, they brought with them the first workers coming from our churches: Mr. and Mrs. William Jantz, Miss Martha Hiebert and Miss Eva Jantz. Later Miss Lydia Jantz and Miss Katherine Harder followed, and in 1932 Mr. and Mrs. H. G. Bartsch arrived as the first missionaries from the Canadian churches. In the same year Mr. and Mrs. A. F. Kroeker from California and Miss Lemiere from Belgium came to serve for some time.

In June, 1936 Miss Martha Hiebert returned from furlough and brought Miss Kathryn Willems with her. They were at Ka-

fumba when Mrs. Ernestina Janzen died in 1937. The next year the Sisters Anna Goertzen and Martha Mantz arrived to strengthen the staff. Sister Mantz died and Sister Willems returned for furlough, so Rev. Janzen was left alone on the field with Sister Hiebert, whom he married, and Sister Goertzen when the field was accepted by the Conference in May, 1943.

Rev. and Mrs. H. G. Bartsch

Henry G. and Anna Bartsch became interested in Africa when they heard Mr. and Mrs. A. A. Janzen speak at Dalmeny, Saskatchewan, in 1928. The Lord spoke to them and they yielded. After many trials and testings they were ordained in Winnipeg early in 1931 before they left for Africa with funds the Lord sent to them.



Mr. and Mrs. Bartsch served at Kafumba nearly a year before they were led to consider the forgotten Dengese tribes about three hundred miles away. Rev. Bartsch reached Bololo in February, 1933, and began to open the station and then went to get his family and other workers. Of this most difficult journey Sister Bartsch says, "Hunger, thirst and sickness were endured, but not for adventure, and the fact that we did not despair lay in the knowledge that we knew we were in His will. That made us silent, quiet and happy."

The Dengese were hard to win, so there were many trials in the pioneer work among these tribes to whom no other Protestant missionary had gone before. In January, 1935, it became necessary for Rev. Bartsch to return to Canada to settle some legal matters concerning citizenship. During that time the family and the Sisters Lydia Jantz and Katherine Harder stayed alone among the savages.

In 1938 the Bartsch family returned home for furlough and Mrs. Bartsch and the children remained in Canada while Rev. Bartsch returned to the field. He could stay until in 1942 when because of war conditions the few native Christians had to be left alone on the field. The picture shows the family at home in Yarrow, British Columbia, in 1947. The boys, who were born at Bololo, brought joy to the natives and helped to win them for Christ.

Early Workers at Bololo Station

A number of workers have served at Bololo station for the Peniel Mission during various lengths of time. The Sisters Eva and Lydia Jantz and Katherine Harder went to the field together with Mr. and Mrs. Bartsch. Wm. Jantz helped locate the field and stayed to do the first building and then returned to Kafumba. This field was accepted by the Africa Mission Society and Miss Katherine Harder was sent back and Miss Margaret Siemens, Mr. and Mrs. Herman Lenzman and Mr. and Mrs. Karl Kramer were sent out to the field. During World War II the Kramer family was interned because Rev. Kramer was a German citizen. They

were kept in Belgian Congo until March, 1948. With five children they were at last repatriated to the British Zone in Germany. All other workers had returned home, so there was no missionary on the field when it was accepted by the Conference in 1943.



**The Sisters Kathryn Willems
and Susie Brucks**

The picture shows the first two missionaries sent to Kwango field by our Board of Foreign Missions. The Sis-

ters Kathryn Willems (left) and Susie Brucks departed in great haste early in 1944 to take a ship to Africa in New York, but they were disappointed. While they waited they studied French, the difficult language of the Belgian Congo, and at last on June 24 they were able to secure passage as far as Portugal across dangerous waters.

Sister Willems is a daughter of Brother and Sister P. D. Willems and comes from the church at Corn, Oklahoma. In the Bible School at Corn she met Sister Martha Hiebert and from her she learned of the need for workers in Africa. The Lord spoke to her and provided the passage money and the payment demanded by the Belgian Congo government to be kept for the return ticket. She left in June, 1936, and reached Kafumba where she took charge of the school work until her furlough in 1941. While in the homeland she continued her education at Tabor College and other places.

It was a great joy to Sister Willems to be present at the Conference that accepted the Kafumba station and field in 1943. Because of World War II conditions she did not reach the field until September, 1944. After Mr. and Mrs. A. A. Janzen left for furlough, she, knowing the language best of the new staff at Kafumba, spent much time in the preparation of school books in the Kikwango language besides working in the school and helping in the medical work and looking after the work with the girls.

Sister Susie Brucks was born in Russia and with her parents came to Coaldale, Alberta, Canada, in 1926. She received her training in Bible schools and at the Missionary Medical Institute. She was accepted as missionary by the Africa Mission Society of Canada to go to Bololo, but war conditions kept her at home. Later she, together with Sister Willems, was in the first group to be sent out by the Mennonite Brethren Conference.

She stayed at Leopoldville to study with the Sisters Martha H. Janzen and Anna Goertzen before she proceeded to the field. At Kafumba Miss Brucks served in the hospital until Mr. and Mrs. Wm. Baerg were sent to reopen the field among the Dengese in 1946. She went with them to open the new station at Djongo Sanga and served in the work among the sick until she, too, would be able to study in Belgium and receive the necessary training to do medical missionary work in Congo under the new laws.

Rev. and Mrs. A. F. Kroeker

Mr. and Mrs. F. A. Kroeker are at home in the M. B. Church at Dallas, Oregon. They went to Africa for the first time in 1932 and spent some time at Kafumba and from there proceeded to serve under the Unevangelized Tribes Mission, opening a station at Iwungu. During their first furlough they were ordained at Reedley, California, in 1937, and went back to serve a second term in Africa until 1943. In the fall of 1945 they went out as missionaries of the M. B. Conference on the Kwango field to open a second station at Matende.



The picture shows Abraham F. and Mary R. Neufeld-Kroeker and their children. Standing are Clement and Joan, and sitting Philip and the youngest, Mark. The Kroekers were the first family to be sent out by our Board of Foreign Missions since officially accepting the Africa field as a Conference mission. In December, 1945, they moved to Matende where they began to evangelize the field and build up the second station on the Kwango field. Miss Margaret Dyck and Mr. and Mrs. A. J. Esau joined them in the pioneer work of the Matende field.

Rev. and Mrs. Frank Buschman

This is a picture of Frank and Clara Lohrenz-Buschman and their sons, Laurent Lee (left) and Dennis LeRoy, taken before they left Hillsboro, Kansas, on December 5, 1945. In New York they secured passage on a troop ship together with Sister Anna Enns. This took them as far as Cairo, Egypt, where they waited six weeks for seats in a



plane to go south. Mr. and Mrs. Wm. Baerg joined them in Cairo and all flew together to Lagos, Nigeria, where they took a river steamer which took them fifteen days on the Congo waters before they reached Kikwit in April, 1946.

After four months of traveling, the Buschman family and Miss Enns received a hearty welcome at Kafumba station. Before Mr. and Mrs. A. A. Janzen left for furlough, Mr. and Mrs. Buschman assumed a large share of responsibility for the station work and moved into the Janzen home.

Sister Anna Enns

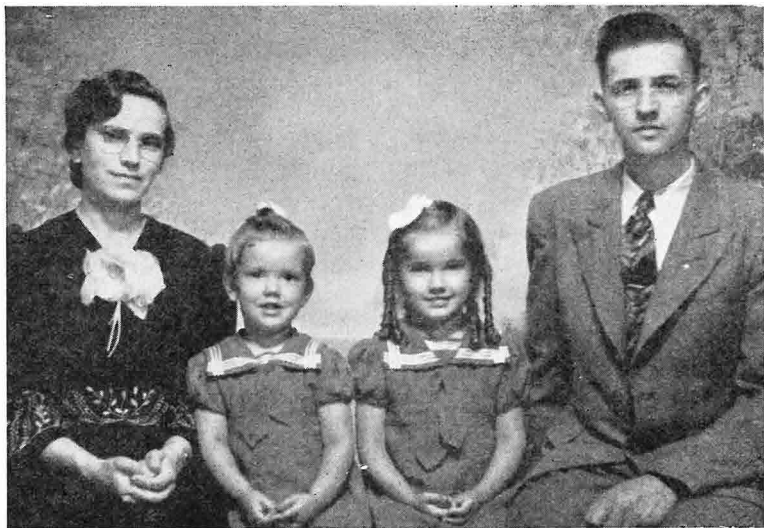
Miss Anna Enns, daughter of Mr. and Mrs. D. J. Enns, comes from the church at Lehigh, Kansas. She left her home early in December, 1945, to travel with Mr. and Mrs. Frank Buschman by way of Cairo, Egypt, and at last reached Kafumba in April, 1946, after a long and difficult journey.

Sister Enns moved in with Sister Kathryn Willems and as soon as the language was learned she began teaching in the school. The Lord made her willing to go along with Mr. and Mrs. J. B. Kliever to open the third station on the Kwango field and do pioneer work there.

By the spring of 1948 she was able to open a school on the Kipungu field and serve there until the new station could be built. In spite of much opposition caused by Jesuits, the school grew rapidly and the presence of the Lord was felt at Kipungu.

Rev. and Mrs. William G. Baerg

William G. and Margaret Baerg are at home in the church at Arnaud, Manitoba. They had been accepted as missionaries by the Board of the Canadian Africa Mission Society to be sent to Bololo, but the war kept them at home. After the war they were sent out by the Board of Foreign Missions of our Conference as the first family to go to our new Dengese field.



The picture shows Mr. and Mrs. Baerg and their daughters, Edith and Eleanor. They left New York January 10, 1946, for Cairo, Egypt, where they met Mr. and Mrs. Frank Buschman and Miss Anna Enns. After four weeks they could board a plane which took them all to Lagos, Nigeria. Very soon the Baerg family took another plane, leaving the others behind, and arrived at Kafumba in March.

In May, 1946, they and Sister Susie Brucks moved to the Dengese field. After a brief stay at Bololo where the early missionaries had labored among the savage natives, they moved on to open a new station at Djongo Sanga near the Sankuru River.

They were welcomed by the natives, who were glad some missionaries had come back to them. Miss Elsie Guenther joined them to help in the school work and later Mr. and Mrs. John C. Ratzlaff also came to share in the burdens of building up the station and giving the Gospel to the Dengese tribes.

Rev. and Mrs. Irvin L. Friesen

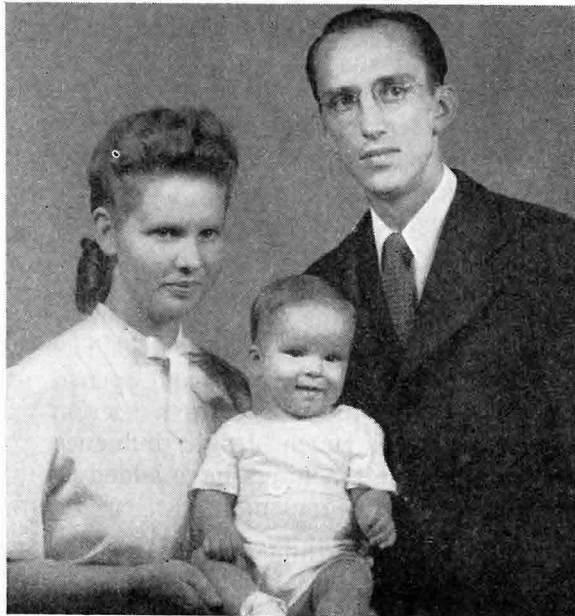


Irvin L. and Lydia Guenther-Friesen from California left for Africa January 18, 1946. After twenty days at sea they landed at Cape Town, South Africa. A few weeks later they took the train and proceeded north, crossing the territory where Missionary Livingstone had walked many years before. They reached Kafumba March 10, 1946, and were welcomed by a chorus of eight hundred voices saying, "Welcome to Kafumba." After spending some months in language study, they took up village work, bringing the Gospel to the

natives and visiting the little mission schools. When at Kafumba they assist in teaching and training native workers.

Rev. and Mrs. John C. Ratzlaff

John C. and Edna Reimer-Ratzlaff and little son Donald come from the church at Corn, Oklahoma. They reached Brussels, Belgium, early in 1947 where they



studied French before they proceeded to the field. At Kafumba they continued language study, then began to work in the school. Later the Missionary Conference decided to allow them to join the workers at Djongo Sanga early in 1948. During their stay on that field they assisted in the building work and in giving the gospel.

Rev. and Mrs. John B. Kliever



John B. and Ruth Fast-Kliever are at home in the M. B. Church at Bakersfield, Calif. Bro. Kliever served one term in Africa under the Africa Inland Mission at Bogoro. After their wedding they visited some of the churches and then left for Africa on March 19, 1947, reaching Kafumba on May 5, with their half-ton panel truck which had been assembled at Matadi.

Very soon after their arrival they began to make arrangements for the opening of the third station, but because of Catholic influence one chief caused delay, so the government did not issue the grant for building at Kipungu until in September, 1948. Meanwhile they stayed at Kilembe, an out-post of the field, in temporary living quarters and worked the field, bringing the gospel to the people and giving medical aid as they traveled. After the school closed at Kafumba, Sister Anna Enns came to help them open a school for the Kipungu field and they awaited the arrival of Sister Anna Goertzen to take up the medical work of the field. The Lord answered their prayers and opened the doors for the Gospel in a section where there is much Jesuit influence and where false teachings have added to the darkness of paganism.

Sister Mathilda Wall

Miss Mathilda Wall, daughter of Mr. and Mrs. C. C. Wall, is a graduate nurse



and comes from the M. B. Church at Orland, California. She studied at the Bible Institute of Los Angeles, in Canada, and in Tabor College before she left for Africa with Sister Margaret Dyck in June, 1947.

At Kafumba a large medical field was waiting for her in the hospital and clinic of the station. She began the work while she studied the language, and soon built up the medical missionary service on the field. Native boys were trained to assist in the work and one older native woman could be found to help in the growing medical missionary work.

Sister Margaret Dyck

Miss Margaret Dyck is the daughter of Mr. and Mrs. John H. Dyck of Enderby, British Columbia, Canada. She left for Africa with Miss Mathilda Wall in June, 1947, and was gladly received by Mr. and Mrs. A. F. Kroeker at the new Matende station. There she began her language study and her first term in the Belgian Congo, doing pioneer work. Since she was the first worker to come to help Mr. and Mrs. Kroeker, she did whatever there was to be done in the training of the children in school as well as giving the Gospel to the adults.



Sister Mary J. Toews

After she studied in the Mennonite Brethren Bible College at Winnipeg, Manitoba, Miss Mary J. Toews left her parents, Aaron and Agnes Toews and her church at Namaka, Alberta, Canada, and went to the Congo with Miss Elsie Guenther. They left by plane December 22, 1947, and arrived at Leopoldville in two days. The Christmas holidays were spent in Leopoldville. On January 4, 1948, they boarded a plane for Kikwit. After language study, Sister Toews began her work in the schools at Kafumba station.



Sister Elsie Guenther



Miss Elsie Guenther is the daughter of Mr. and Mrs. Daniel Guenther of Reedley, California, where she was ordained in June, 1947. She, however, had to wait until December before getting passage on a plane to Africa. She left on the same plane with Sister Mary J. Toews, December 22. They were the first M. B. missionaries going out all the way by airplane. Miss Guenther arrived at Kafumba on January 4, 1948, when the missionaries had gathered for a conference, so she accompanied Rev. and Mrs. Wm. Baerg to the Djongo Sanga station on the Dengese field. That was her first

three hundred mile inland journey in the Belgian Congo. As soon as she had studied enough of the Lingala trade language, she took up the school work at the Djongo Sanga station, giving the Gospel to the young people among the Dengese.

Rev. and Mrs. A. J. Esau

Abram J. and Sarah Esau come from the M. B. church at Yarrow, British Columbia, Canada. They attended the Mennonite Brethren Bible College at Winnipeg, Manitoba. On January 7, 1948, they left for Africa from New York, taking the baggage of the sisters Elsie Guenther and Mary Toews, who went by plane. In about three weeks they reached Matadi on the coast and from there they traveled to Leopoldville and then to Kafumba. The missionaries took them to the station at Kafumba and then to Matende, where they began their first term of service on the Kwango field. Together with Mr. and Mrs. A. F. Kroeker and Miss Margaret Dyck they began to expand the work of the second station on the field.



Sister Anna Goertzen

Miss Anna Goertzen comes from the church at Paxton, Nebraska. In 1938 she accompanied Miss Martha Mantz to Africa. They arrived at Kafumba in September and lived together at the station. Their fellowship was ended in January, 1941, when death called Miss Mantz to her heavenly home. Sister Goertzen continued her work among the sick and in the school and was the only single sister on the field when it was accepted by the Conference in 1943.

After the first Conference help could be sent out, Sister Goertzen was able to go for a much needed furlough in June, 1945. Most of her time at home was spent in Tabor College acquiring more education. In January, 1948, she and Sister Erna Funk left to study in Belgium to prepare for the difficult examinations given by the government. They took courses in tropical diseases in Flemish and also in French before taking these examinations now required of all medical missionaries to the Belgian Congo. The Lord helped them and in due time they were able to book passage on a ship which reached Kafumba at Christmas time in 1948. It was decided that Sister Goertzen take over the medical work at Kipungu with Mr. and Mrs. J. B. Kliever and Sister Anna Enns.



Sister Erna Funk

Miss Erna Funk, daughter of Brother and Sister Cornelius Funk, is a trained nurse coming from the M. B. Church at Corn, Oklahoma. She was sent to Belgium to meet the new requirements of the government before proceeding to the field. Together with Sister Anna Goertzen she landed at Antwerp, Belgium, in February, 1948, to take courses in tropical medicine. She passed the examinations given by the Belgian government to qualify her to take charge of a missionary hospital



or clinic in the Belgian Congo. She arrived at Kafumba during the last days of December, 1948, and began language study prior to taking up missionary medical work on the field.

Section II

Our Missionaries Living on the Congo Field

Our Missionaries at Language Study

As on other fields, the missionaries to Africa must learn the language spoken by the people whom they wish to evangelize. The official language of Congo Belge is French, but the Bantu tribes have their own tribal tongues. After the government began to stress the teaching of French in Protestant mission schools, it became necessary that some of the missionaries also learn that language. To meet this requirement our recent missionaries to Congo Belge have been sent to study French in Belgium before proceeding to the field.

The Congo tribes had not developed any type of script, so white men wrote the language for them, using the European alphabet. Because it was impossible to do this for every tribe, artificial languages were developed from the vocabularies of related tongues. The Conference missionaries to our Dengese field learn the Lingala and those to the Kwango field the Kikwango.

Our missionaries do not attend any language schools to learn the trade languages. Mr. and Mrs. A. A. Janzen learned the Kikwango from natives who had learned it from officers in the Kwango district. In time the government published a small booklet on rules of grammar. This booklet contained a limited vocabulary list in Kikwango and English and this was a great help. As the years passed, our missionaries continued to study and to add to the little dictionary as well as to the grammar, so that with help from some other missionaries using the same language, a grammar which is a great help to new missionaries in studying the Kikwango language was published at Kafumba. Even now the missionaries spend only a few months in formal language study and learn the rest from contact.

The Home Life of Our Congo Missionaries

The home life of the missionaries in Africa is far different than in America. Housekeeping is cumbersome because so many time and labor saving devices are lacking; consequently, they must

rely on servants to do the household tasks. Since women are the breadwinners in the Congo, boys and men must be trained to cook, wash, iron, sew, clean and do whatever else is necessary. What a blessing it is to find faithful servants who are willing to do what they are told.

Even in better homes than the native mud huts, life in the Congo has its trials. In homes built of poles and mud or even sundried bricks, the termites eat the furniture and everything else if it is not kept in steel trunks or set up on tin cans for the night. Even after there is a cement floor, everything must be kept a few inches away from the wall. Still these little creatures find ways to eat curtains, books, mats, wall mottoes and everything within reach that is not made of glass, iron, tin or cement. The white ants live in the roofs of homes with palm or straw roofs, causing dirt to drop down continually on the occupants below. Lizards live in houses of native type and an unexpected splash into something on the table is nothing uncommon. Even in homes constructed of brick and cement, snakes, scorpions and bats, as well as driver ants, disturb the peace of the family. To keep the mosquitoes and sand flies away at night, the beds have frames over them and these frames must be covered with nets. In homes that have no ceiling, a dust tight cover must be put over the frame to keep the dirt from falling into their faces when they sleep.

Congo villages have no stores nor markets where missionaries can go to buy foods when needed. Hence whatever the natives do not sell or have must be produced at the stations or purchased in the large cities many miles away. In order to have some milk, fresh eggs, and meats, the missionaries keep goats and flocks of chickens and ducks, and to have fresh fruit and vegetables they plant trees and make gardens. But even though natives are hired to do the work, it still takes much time and care to get gardens started and to combat the many insects. Corn, beans, manioc, sweet potatoes, and several other vegetables and tropical fruits grow at the stations, but no Irish potatoes as in America. All flour, other staple foods, canned fruits and meats must be bought in the cities. Our missionaries on the Kwango field can buy these things at Kikwit and those on the Dengese field often go to Port Franqui. Before the missionaries had cars and trucks, it took many days to go to town to get the necessary things and bring them home in boats or on the backs of natives.

Education for the children and recreation and vacations for our missionaries form another problem on our Congo fields. With

many natives around all the time, to find time and a place for rest in privacy for the family is not easy. Consequently, the children cannot receive a proper education at home, so they must be taken away to school and separation is always hard for both the parents and the children, especially the little ones. By the end of 1948 the Conference still owned no school for the children of the missionaries nor a rest home where our workers could go for brief periods. In faith that the Lord would provide a place in a location where it is cool, our missionaries continued to pray for this need to be met in due time.

Our Missionaries in Fellowship in Congo Belge

Christian fellowship with people of one's own race is also a need among missionaries. This is obtained by visiting one another and in gatherings of various kinds. While Mr. and Mrs. A. A. Janzen were alone at Kafumba, many missionaries came to visit them and stay for various lengths of time. In 1926 they had the first Inter-Missionary Conference of the Kwango district at their station.



The picture shows the first five Conference workers on the Kwango field in front of the home of Mr. and Mrs. Janzen. They are, left to right, sitting: Anna Goertzen, Kathryn Willems, and Susie Brucks, and standing: Mr. A. A. and Mrs. Martha Janzen. Many Sunday dinners have been eaten together with the workers of the station in the home of the Janzens. This was the occasion when Sister Willems had returned with Sister Brucks in 1944 in answer to many prayers.

After the Kwango and Dengese fields became Conference missions and workers could be sent out, a Missionary Council was organized at Kafumba on April 14, 1946. This was a great time of fellowship with a large number of newly-arrived missionaries present and a day of thanksgiving that the Lord had wrought great things for the work in Congo Belge. The work was arranged and planned so the field could best be evangelized. This Council meets twice a year for spiritual refreshings and business meetings where reports are prepared to be sent to the home office of our Board of Foreign Missions at Hillsboro, Kansas.



The missionaries also find joy in fellowship with the natives. The picture shows the great joy at Kafumba when the natives saw that God had answered their prayers and brought Kathryn Willems and Susie Brucks safely across the seas in 1944. The sisters are standing in the center with many natives surrounding them.

Our Missionaries in Sorrow in Congo Belge

Sickness and sorrow of various kinds also comes to the missionaries in Africa. The Congo has been called "White Man's Grave" because of its malaria. Since the discovery of quinine many more missionaries are able to live and work in that severe climate, even though not always in comfort. The Lord has wonderfully kept the many workers on our Congo fields so that by 1948 only three have died since the opening of the first station in 1924.

In 1927 Mr. and Mrs. A. A. Janzen went home for a furlough, leaving Mr. and Mrs. Elmer Hutchinson in charge at Kafumba.

During that time Mrs. Hutchinson contracted malaria and died shortly before the Janzens returned. She was the first missionary to be laid to rest on our Kwango field.

The next great sorrow came to Rev. Janzen, the missionaries on the field, and the church at Kafumba. Mrs. Ernestina Straus-Janzen became very ill with high fever. She rallied again so that she could translate songs and deal with souls up to her decease. The Christians prayed much for their "Mama Love," but God saw fit to call her home on September 25, 1937. Though she is gone, her life still speaks to the natives and her prayers are still being answered.

After the staff was reduced in number, Sister Martha Mantz became ill. The doctor said she had malaria and should go home to America. But she said, "I would rather die in Africa than go home." The natives could not understand that another one should leave them, but she went to glory in January, 1941.

PART V

THE STATIONS ON OUR KWANGO AND OUR DENGESSE FIELDS

Section I

The Stations on Our Kwango Field

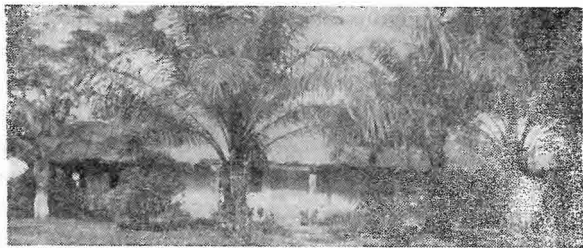
The Kafumba Station

The Kafumba Mission Station, opened in 1924 by Mr. and Mrs. A. A. Janzen, was the first station on our Congo field. This was the first Protestant mission in a vast section of the Kwango district. Mr. and Mrs. Janzen came to a village beside the Longo river called Kafumba or "nest of elephants" and were led to select a place to open a mission. Since the elephants came there each night it was too dangerous to camp in the valley, so Rev. Janzen walked six miles over a steep hill each morning and night. When he returned after the animals had left, he often found they had damaged the buildings and uprooted the trees he had planted. The natives were very slow at their work and it took much patience, time and endurance to teach them how to hew trees and make lumber for the doors, windows and furniture. At last, however, in July, 1924, the first missionary home was ready for occupancy and Mr. and Mrs. Janzen moved to Kafumba.

The first structure were native buildings with walls made of poles and mud and roofs made of grass. They were built in a little valley on the 120 acres of land that the government had granted for the mission. A shedlike structure was erected to serve as chapel and schoolhouse. Since the Jesuits (Catholic priests) interfered, forcing the young people to stay away from school, buildings had to be erected at the station to keep all the school children at the station. Sheds for the ducks, goats and chickens were also built by Rev. Janzen and the natives.

As soon as possible Rev. Janzen built a kiln to burn bricks for the permanent buildings, which he began to build on an elevation not far from the old site. By the end of 1948 there was a large station with many buildings standing beneath tall palms, other trees and shrubs. There were homes for the missionary families and the sisters, a church, schoolhouses, a small hospital, dispensary and obstetrical hospital, homes for the orphans and school children, a workshop, garage, storeroom, a native store, and shed for the goats, chickens and ducks. The buildings are connected by paths and drives surrounded by lawns and tropical beauty, but the building project was far from completed, for many structures were still of native type.

This picture shows tropical plants surrounding one of the homes of the sisters. This is a three room "Mud Mansion" made of sun dried



bricks with a palm thatched roof. There is a veranda around it to help keep the heat from the walls.



This is the guest house at the Kafumba station where many visiting missionaries have stayed. Since the staff increased faster than homes could be built, it has been

occupied by missionary families working at Kafumba. This house is built of stones, but still has a standard palm roof.

The Kafumba Christian Village

The section of the mission grounds where the natives live is called Mesese and lies in the northwest corner of the station's



land. The picture shows a street and huts where the Christians live. These huts are built of poles and mud with grass roofs and

do not last very long if they are not kept in repair.

The women of this village are taught to sweep their huts. No accumulation of filth is allowed about the yards; therefore, this is a clean place compared to an ordinary village on the field.

The Kafumba Plantation

The one hundred twenty acres of mission land are carefully divided into various sections for the mission compound, the native village and the various plantations. The fields in which the girls

raise their food lie just south of their compound. The coffee plantation of two thousand trees, which were planted by Rev. Janzen during the first years to help support the mission work, lies to the north and the south of the old mission site.



The picture shows Mr. and Mrs. A. A. Janzen standing by a banana plant on their plantation before they left for furlough in 1927. They raised pineapples, papayas, citrus and other tropical fruits also. In the gardens they raised corn, sweet potatoes, rice, beans and ma-

nioc for the children. Palm nuts were gathered at the station and in the forest and the oil extracted for sale and for food for the natives. To manage such a large plantation is not easy at the present time and was a great task when Mr. and Mrs. Janzen were alone at Kafumba.

The Kafumba Chapel

The old chapel, which also served as a schoolhouse, was a large arbor-like structure made of poles with a grass roof. Planks cut from trees in the forest and placed over tree stumps served as benches. Since the chapel was always open, it happened that barnyard animals strayed in, but that did not disturb the services. For special occasions many garlands of palm branches and floral decorations were tied to the poles along the aisles, making a really festive appearance.

The Matende Station

The second station on our Kwango field was opened at Matende by Mr. and Mrs. A. F. Kroeker. In 1945 A. A. Janzen and Rev. Kroeker toured the northwest part of the Kwango field to find a place to open a station. Everywhere the natives extended only the usual curiosity given to the white man, until they came to a group of villages along the Labwe River. There the head chief sent several elders to invite the missionaries to come to live among the Bambunda people. Here they found a site which had been an old village. It was located on an elevation and was near a stream. They were led to accept it as an answer to prayer.

Mr. and Mrs. Kroeker moved to their field on December 14, 1945, and lived in an old mud shed until the necessary government formalities were completed so they could occupy the spot chosen for the mission station. It lies near a village called Mambembele in a cluster of villages. Since the chief lives at Matende, that was the name given to our second station on the Kwango field. From the station 25,000 people can be called to come to the services with the use of the native drum. In an hour of driving 40,000 more people can be reached.

The First Missionary Home at Matende

In the picture on the next page is shown how A. F. Kroeker built the first missionary home at Matende station early in 1946.



It was difficult to get men to work for the mission, and the first attempts to arrive at an agreement with the elders of the village were frequently disturbed by some apparently demon-possessed persons. Later the work was hindered by a witch doctor and a professional dancer. Rev. Kroeker, however, continued to preach and keep a group of men and about fifty women busy building and carrying supplies. The picture shows some men bringing palm leaves and others on the roof placing the thatch. The women carried mud to fill in between the poles for the walls and in time the first mission home at Matende was ready for occupancy.



The Chapel at Matende

This picture shows the structure that serves as chapel at Matende and the congregation worshipping there. The scene is after

a Sunday morning service a year after the opening of the station. To the left in front are seen the boys, Clement and Philip and to the right are Mrs. Kroeker, Joan and Mark. In the beginning at Matende this building served several purposes.

The Kipungu Station

Our third station on the Kwango field was opened at Kipungu in 1948. In the summer of 1947 Mr. and Mrs. J. B. Kliever toured the western portion of the Kwango field in the two governmental divisions spoken of as the Kwenge Sector and the Pay Area. They found some Christians in the Kwenge Sector, which had been worked by Rev. Janzen years before, but in the Pay Area they found great Catholic influence. They located a site on a hill which overlooks all the surrounding country for miles near the village of Kipungu, which means "rest." This spot lay in the Pay Area, but was located so that both sectors could be worked from that point.

In September, 1947, the natives concerned gave their consent to the opening of a station and Rev. Kliever proceeded with the legal steps to obtain the land grant from the government. When no answer came in the expected time, he went to visit the officer at the state-post of that territory and found there was a misunderstanding. Clarification was made and he was told the necessary procedure would follow, but it might take a year before the matter was settled. So Mr. and Mrs. Kliever moved to Kiembe, an outpost in the Kwenge Sector, where A. A. Janzen had built a little chapel. This chapel they remodeled for temporary living quarters. They worked the field and prayed that God might give the victory over the enemies of the Gospel and give them the grant. In September, 1948, they were able to begin the building of the third station at Kipungu.

Section II

The Stations on the Dengese Field

The Bololo Station

The mission station at Bololo among the Dengese tribes was called Peniel Mission and was opened by H. G. Bartsch in 1933. At Bololo the chief was friendly and the big chief, or little king, showed Rev. Bartsch the place where he might build, so he thanked God for giving an opening among the savage Dengese tribes. The grant came soon and building began almost at once.

The chief of Bololo was friendly because he was under the impression that the missionary would keep the tax collectors away, but when he saw this was not the case, every man ran away, and not one would help with the work. Then a son was born to the missionaries and the natives heard about it and began to come to see a white baby. Even the king came and brought gifts and gave his name to the child and then ordered his people to return and help build the station.

In due time all the necessary buildings, living quarters, a chapel, huts for the schoolboys and a small hospital were completed.

The Chapel at Bololo

The chapel at Bololo station was large enough to hold over three hundred people. As the picture shows it was a structure built in native fashion of poles, mud and palm leaves. Three of the missionary sisters are seen walking toward the chapel which also served as a schoolhouse.



The Bololo Village



The village near the Peniel Mission Station is really a double village called Bololo and is one of the largest among the Dengese tribes. The picture shows a part of a street with many people

standing before the huts. Notice how low these huts are built and how close together they are. This village was privileged to be the first among the many to have Protestant missionaries living there and giving the Gospel to a benighted savage tribe.

The Djongo Sanga Station

Djongo Sanga was the second station to be opened on our Dengese field. Because the buildings at Bololo were quite fallen to ruin by the time the first Conference workers reached the field and the place was difficult to reach, it was decided to move the mission station. Mr. and Mrs. Wm. Baerg and Sister Susie Brucks reached the field in May, 1946, to take up the work which had been begun by Mr. and Mrs. H. G. Bartsch and their helpers. When the new missionaries reached the Dengese territory there was no display of fear or hatred as in former years. A large group of natives followed the missionaries for fifteen miles to Bololo.

After a few weeks of language study, Rev. Baerg went out to look for another building site, as had been recommended to him by Rev. Bartsch and the Mission Board. He reached Djongo Sanga and found the chief had been influenced not to allow a Protestant mission to be located there. After Brother Baerg spoke with him he became willing to help look for a place together with the police forces from his village and from Bololo. The party came to a site near the Sankru river on a plateau with good water and this was accepted as from the Lord. At once Rev. Baerg took steps to obtain the land grant from the government.

On May 28, 1946, the building began in a little valley where the first structures were placed until the permanent buildings could be built on a higher location. The statesman helped to secure workers and soon 278 men and 315 women were kept busy for three weeks to finish the first house on the station. In September fifty men came from Bololo to make ten thousand sun dried bricks and a group of men from Djongo Sanga cleared ten hectares of land. Thus the building work proceeded even after John C. Ratzlaff joined the staff in 1948. It requires much grace, patience and hard work on the part of the missionary to keep so many men and women at work in Africa. Since such buildings of poles, mud and thatch last only three or four years, much time must be spent in repairing and reconstructing them until buildings of sun dried bricks or burned bricks can be finished. Since the Gospel is given to all workers, mission work can be carried on even while building is being done.

PART VI

**THE CHURCH AND ITS NATIVE WORKERS ON OUR
CONGO BELGE FIELDS****The Church on Our Kwango Field**

The native church on our Kwango field, though still young in years, is a work of the grace of God. A. A. and Ernestina Janzen reached Kafumba in 1924 to proclaim the gospel of salvation even while building work was being carried on. As soon as the confidence of the natives was won, they gathered boys and as many girls as would come and began to instruct them in God's Word. The Lord opened hearts and before long a large number were living at the station under the influence of God's Word. Soon some accepted Christ and after a period of probation, which is found necessary in Africa, the first sixteen boys were baptized and the church was founded on our Kwango field. By 1926 Rev. Janzen had baptized thirty-seven believers and a year later sixty had been added to the young church. From that time until 1947 very many have made professions of faith and over 1,600 have been baptized. Of the first Christians, a good number have died, a few have fallen away from the faith, but a group is still in the active service of the church.

By the end of 1948 there was still only one organized church on the field at Kafumba, but there are groups of believers in other parts of the Kwango field. The organization of the church is simple, comprising a native pastor and elders who lead the work under the supervision of the missionaries. In general the same basic principles are followed as are observed in the churches in the homeland.

In a pagan land it is no small task to train natives to become leaders in the native church. A. A. Janzen says that from the beginning efforts were made to make the church self-expanding, self-supporting and self-governing by teaching the believers to witness for their Lord, to bring their tithes to the church, and to share in the various church activities. The Lord has raised up a group of faithful native workers for the church on the Kwango field and a goodly number of members are on fire to witness for their Saviour. Although the church is still far from its goal in the matter of self-support, each year the believers give more of their small earnings or of their crops, such as corn, millet, fruits or chickens. The mission buys these products and uses them to

feed the orphans and the school children. Thus the money flows into the church treasury. By 1947 the church on the Kwango field supported twenty native teacher-evangelists where they taught and proclaiming the Gospel. Groups of young people at the mission go out with the missionaries or alone to preach the Gospel, and the elders and the pastor gather one night a week with the missionaries for special prayer. Other members living at the mission take in an extra child from some village in order to give him an opportunity to hear the Gospel at school.

Besides the spiritual work, the church at Kafumba has a number of manual projects to carry out so that all concerned may benefit also in a spiritual way. The mission conducts devotional services each morning with those who do manual labor at the station. It is also necessary to admonish every one to do his work faithfully as unto the Lord. Where buildings are made of poles and mud, palm leaves or grass, much repair work is also necessary, so sixty men were employed nearly every day for the year of 1947 to keep the station in order and repair. Many women worked also in the coffee plantation, keeping it clean and harvesting the crop.

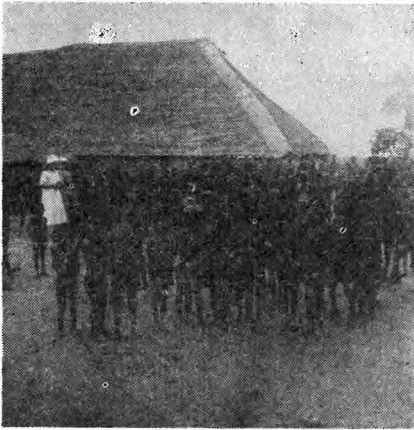


The work for two more future churches at Matende and Kipungu is still in the pioneer stage, but in both fields the beginnings have been made. A. F. Kroeker opened the work at Matende late in 1945 and the work at Kipungu was taken up by Mr. and Mrs. J. B. Kliewer in 1947, but the station was not opened until a year later. In both places it was difficult to reach the people at first because of their heathendom and a bad influence caused by

Jesuits who seek to hinder the spread of the Gospel. The Matende field was largely untouched by the Gospel, but in parts of the Kipungu field there are small groups of believers who were reached from Kafumba in years past. Thus in all fields the Gospel is gaining ground and the Lord is building His church of blood-bought souls from among the Bantus. This picture shows a group of natives attending services after a year of work at Matende.

The Church on the Dengese Field

The church of Jesus Christ among the Dengese tribes is still in its infancy; nevertheless, the firstfruits have been gathered in and added to the body of Christ. Since these tribes were especially backward and steeped in gross pagan darkness, it took much patience and prayer as well as hard work for Mr. and Mrs. H. G. Bartsch and their helpers to win the first souls. It was especially hard to get the older people to listen to the gospel message.



The church among the Dengese was formed after the baptism of six boys, of which three are seen in this picture. These had all been at the station since they were young children and had received Christian training in the school. When Rev. Bartsch left the field during World War II, these young Christians composed the first

This picture shows the congregation at Bololo that came to worship in the building in the background. The person in white is one of the missionary sisters. A large number of these boys professed salvation, but since they were not yet firmly grounded before the missionaries all left the field, they were never baptized.



church among the Dengese and great was their testing to remain faithful without a shepherd. They kept on praying that God would send back the missionaries to help them learn more of Jesus Christ.

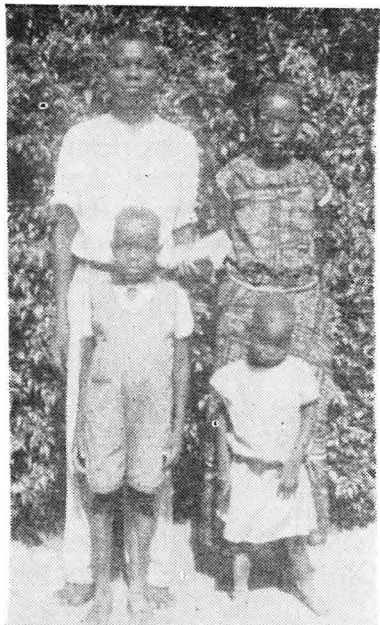
After the Conference sent Mr. and Mrs. Wm. Baerg to the Dengese field they gathered these sheep to strengthen them and restore them to service for the church among their race. A number of the boys who had been at school in Bololo came to the new station at Djongo Sanga were ready to accept the Gospel and become teachers in the school and in the villages. Thus the seed that was sown in the early years began to bear fruit and the church of Jesus Christ began a normal growth.

The Native Workers on Our Congo Belge Fields

A group of faithful native workers form the foundation upon which the Lord builds His church in Africa. Our missionaries are necessary to win the first souls for Christ. They then instruct them to become witnesses for their Lord and Master. Thus the Congo must be evangelized by natives.

To reach the many pagans for Christ, we must have many more native workers on our Congo fields. The missionaries can reach only comparatively few with the gospel message and the masses must be won by natives. Mere children who have been saved can and do go out to tell Bible stories in their own dramatic way and even the old people listen gladly. When missionaries go out they take natives to witness and the sisters use native preachers to present the gospel message.

Among the early converts was Timothy, a slave boy of a big chief. He first entered a Catholic school, but after meeting Rev. Janzen, he and a few boys from his village came to school at Kafumba. In time the grace of God also won his heart and he became willing to leave the fetishes of his foster father, the chief. After his baptism in 1927, he was sent out as a teacher-evangelist into the villages. In 1934 the church of Kafumba chose him to become its first native pastor. Five years later he was ordained as a minister of the Gospel. Soon after that he contracted sleeping sickness and his life was in danger. He had to take many painful injections to be freed from this deadly disease, but the Lord spared his life. Years later he still suffered from severe headaches, but as soon as he was able he was at work preaching or translating with the missionaries.



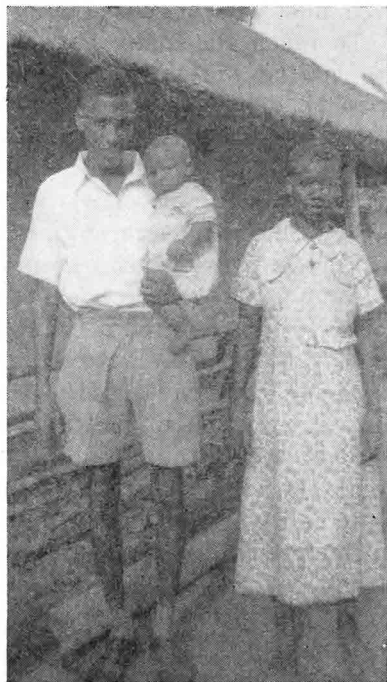
The picture shows Timothy and his family taken years ago. His son was in teacher training school during 1947.

Among the orphan children brought up by A. A. and Ernestina Janzen is Paul Nganga, who has become a special help to the mission as head of the printing work. He came to live with the missionaries when he was very young and accepted the Lord as his Saviour at the age of three. Since he had a white father, he can and does work like a white man and takes the place of a regular missionary. The picture below shows his wife and oldest child. He has been offered good

paying positions in the city, but has decided to serve the Lord at the mission without any guaranteed salary. Rev. Janzen built a little home for him near the missionary bungalow and there Paul lives with his family.

Baptism in the Congo

In recent years it has become an honor to be baptized and belong to the church, at least among a certain group of natives. Our missionaries do not baptize the candidates immediately, but give them a period of probation. After they have been observed and instructed for about a year, they are examined and even then often a third of them are told



to wait still longer. Since it is not easy to discern the motive for the candidate's seeking baptism, many questions are asked of which the following are examples:

Why do you want to be a Christian? Why do you want to be baptized? Are you a sinner? How did you become a sinner? Have you confessed your sins to the Lord Jesus Christ? Have you definitely broken with the evil practices of your tribe? Name them. When you marry will you seek a mate which is Christian? When sickness comes will you tie heathen medicine around your neck or the necks of your children? Why is polygamy wrong? If God denies you a child, will you take that denial with Christian endurance?

When candidates for baptism have given real evidence by their lives that they have been born again, it is a great joy to baptize them and add them to the church. From the beginning at Kafumba there have also been girls and women saved and baptized and received into the church.

PART VII

THE MISSION WORK ON OUR CONGO BELGE FIELDS

Section I

Evangelism

Introduction

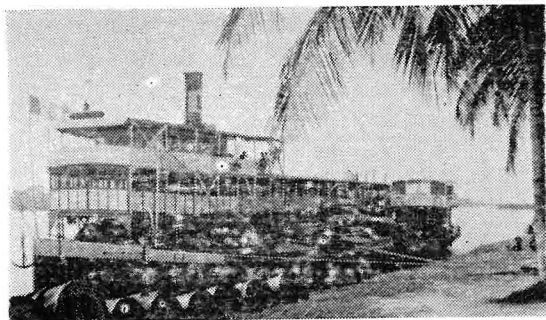
The first work of a mission among the heathen is to evangelize the natives by giving to all or as many as possible the opportunity to accept salvation. Therefore the Word of God is proclaimed in the villages, in native homes, in services at the mission station, in schools and to natives working at the stations in the hope that the Holy Spirit will reveal to many of them the need of a Saviour.

In Africa, as in India, our missionaries go to the villages to present Christ to the people. This itinerary work is very important because in this way many have been interested enough to come to the mission to hear more of the Gospel and be saved. It also leads to the opening of village schools where the native teacher-evangelists can do the real task of evangelizing the people. Thus natives have the greatest task of reaching and winning their own, some of whom might never be evangelized by the missionary. On

the Kafumba field, which is older than the others, there were one hundred native Christians stationed in the villages in 1947, and others were sent out two by two to preach.

Although all mission work is done to evangelize or to edify souls, we shall here consider the itinerating work of our missionaries in order to show that to travel or tour native fashion in the Congo is no pleasure trip. Despite this fact, however, touring is considered a welcome change by our missionaries who have been tied to strenuous routine work at the stations. Missionaries tour any time they can get away from the station and when their health permits it. Those who teach go out during vacation time from June to August.

Travel in the Congo



The mighty Congo has many large streams as its tributaries. The picture shows a river steamer on the Kwilu river, which flows through our Kwango field. A journey from Kikwit to Leopoldville, the capital, takes at least nine days. These steamers use wood for fuel so they stop often along the way for supplies as well as for food. Since airplane service has been established, this same distance can be covered in two hours.



This picture shows a little motor boat on which the missionaries often travel from Kafumba to Kikwit, about forty miles away. This

trip is enjoyable except for the rapids. In the days before the station had a car, this was the fastest method of travel to the city to buy necessary food supplies. Even now the boats are used when possible where cars or trucks cannot drive. Tours or journeys through the jungles, however, must still be made on the kipoy which is a swinging chair carried by four men. When the carriers grow tired or the path is steep, the missionaries get down and climb over the rough spot. By the end of 1948 a number of roads had been built through the Kwango field, but these were still rough and provided little convenience to travelers from one station to another.

Preparation for a Missionary Tour

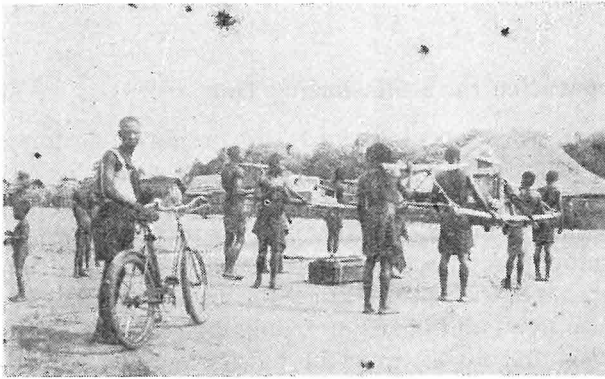
There is much work connected with the preparation for a missionary tour, whether it be for a few days, a few weeks, or one or two months. Everything necessary for cooking, sleeping, and work must then be taken along. If the tour is to places where there are no government huts, a tent must be packed in addition to all the camp furniture, such as folding cots, tables and chairs, bedding and mosquito nets, and boxes or trunks holding the clothing. Cooking utensils and dishes must be packed as well as provisions, such as flour, lard, salt, butter, tea, coffee, canned milk and meats for a change when chicken becomes tiresome. Usually eggs, chickens, sweet potatoes, fresh corn, pineapples and bananas can be bought along the way, but at times the missionary must depend entirely upon his "chop-box." The canteen in which is carried a supply of boiled drinking water is very necessary and must not be left behind.

To be able to help the sick persons encountered along the way, a supply of medicines must be stocked in the kit. The missionary also takes some money and a good supply of salt which is used to buy food for all the carriers of the caravan. Even though it takes only four tablespoons for one man a day, about thirty-six pounds are needed for a week. Besides this, there must also be some barter goods, such as pieces of calico, shirts, trousers and coats to be used as gifts to the village chiefs or in buying meat for the carriers. Bibles, Testaments, tracts, pencils, school books and other supplies must be taken to the village teachers.

At last every item is collected and all the men have received their assignment and each one knows which box, chest or package he is to carry, each man ties his load with some strong vines, the missionary climbs into his kipoy, and the cara-

van is ready to leave. The smallest number of men one missionary can get along with is thirteen for his supplies and eight for his kipoy. If several missionaries travel, there may be thirty to forty men in the party.

The cook and the personal houseboy go along on a tour to prepare the food, wash the clothes, and do other work. Even though so many men must be hired to go touring, their salaries are so small that it costs only a few American dollars for a ten-day journey through the villages.



The picture shows a small caravan ready to leave Bololo station in the kipoy. The last man is in charge of the missionary's bicycle. He expects to use it where the paths will

allow it, so as to reach a village before the caravan or to go far enough ahead to take a rest while waiting for the caravan to catch up with him.

On Tour Native Fashion

After everything is ready, the caravan begins its march as early as possible and stops before dark, for natives do not like to be in the forest after sunset. They are, however, willing to rise early to be ready to begin by sunrise to get as far as possible before the heat slows down their march.

The picture shows how the men carry the kipoy, which is really a chair with a little foot rest. but



without legs. Two long poles are attached to this seat and usually four men carry it. At times the missionary decides to let half the carriers rest for a change, so he walks. This is the native four-cylinder walking mobile of the Congo. In the picture the Sisters Ernestina Janzen and Kathryn Willems went out on a tour together. Experienced kipoy men walk in a trot, all stepping in rhythm, and the kipoy swings back and forth. Missionaries not troubled with seasickness are especially fortunate when going on tour native fashion. Some have suffered much and even became very ill while traveling in the kipoy.

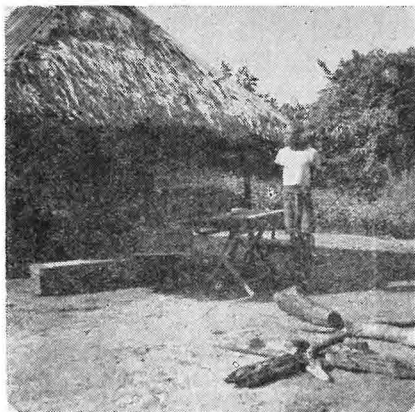
The natives march forward, singing happily as they go. One starts a tune with his own words and the next one follows, adding what he likes and soon a song is ready. All along the way the people know who is traveling, where he is going and what his business is like. Each carrier follows with his burden along the path that winds through the cool forest or tall grass with sharp blades, around hills and through deep valleys and across many streams from one to a hundred yards wide. No native ever clears a path, so when a tree falls across it a detour must be made unless the missionary takes time to clear it. Often an unexpected shower soaks the missionary party and a change of dry clothing is necessary to avoid colds.

When the missionaries reach a village where a teacher is stationed, he may come running along the path with many natives following him. The groups meet and there is a great welcoming with every man, woman and child seeking to shake the white man's hand, so they all crowd about him and begin to sing. By the time the party reaches the village many people are at hand and ready for a service. All except a few Catholics greet the missionaries. Every eye is upon them and many comments are made and questions are asked. White children are of special interest and offer an opportunity to get the natives to listen to a gospel message. If the missionaries have traveled eighteen or twenty miles during the day and have preached in a number of villages, a little rest is welcome before another service begins before sunset.

At Camp While on Tour

When missionaries reach a village where they wish to camp, they send a group to sweep the government shed, or the place where the tent is to be pitched, for the village animals live in them when they are unoccupied by men. Some others are sent to

gather wood and get water while others erect the tent or place the furniture in the hut and put the mosquito nets over the cots. If food is needed, some are sent to buy it for salt, some other article or money. Upon arrival the evening meal is cooked and the water is boiled and set to cool for the next day.



This picture shows a hut built for government officers and other visitors to a village. The boy standing beside a camp table served as cook for H. G. Bartsch. He had gathered wood for a fire over which he was to prepare the meal for the missionary.

Since the missionaries get up early, they like to go to bed early. At times their rest is disturbed by loud mourning or demon-possessed natives, but more often by noisy dances in the villages. Usually when the chief is asked to quiet the people, the dancers slowly retire for the night. Even then the missionaries fall asleep to the music of many mosquitoes outside their nets.

Gospel Meetings in the Villages

When the missionary caravan reaches a village, a service is conducted in the streets or under the shade of a tree. Some time is usually spent in helping the sick before the party moves on. In recent years the natives often say, "Stay longer, we are still hungry for more," or "When will you bring our teacher?"

If a village is reached in the late afternoon or shortly before evening, the men are told to make camp for the night, while the missionary begins another service as soon as the people have gathered of their own accord or have been called from the forest or their huts by the native drum. In villages where there is no evangelist, the missionary together with some native workers sing some songs to attract the people. After prayer there may be Bible stories, testimonies and short messages by the helpers and the missionary. At times they may teach a song or a Bible verse to some children before they close the meeting.

In villages where a native man has been working, the missionary goes to the schoolhouse to conduct the service. If it is

after dark a lantern is hung to shed some light over the pulpit, and the meeting is opened with singing while the teacher beats time on his desk. After prayer and a message, the congregation is dismissed with a song. Then the missionary eats his supper which the native cook has prepared.

After the meal the missionary listens to the report of the teacher and gathers with the Christians to help settle questions and admonish them to faithful Christian living. Where there are baptized believers, a communion service is held with the little church. When necessary, the next day or part of it may be spent in the school to examine the work of the teacher and his pupils before the caravan again moves on to another place.

On Tour in an Auto

The auto roads, though still too few, have been built by the government to facilitate administrative purposes. Since many villages have been compelled to move near them, the missionary can reach those villages in much less time.

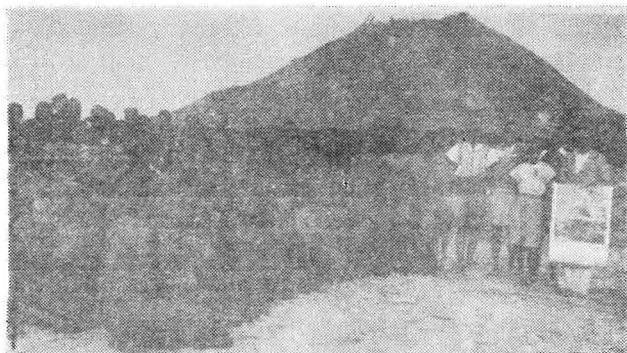


The picture shows missionary A. A. Janzen and a small group of natives crossing a stream on a ferry made of two boats tied together with a raft across them. At places there are bridges made of poles tied together with strong vines. The missionaries always feel better after they have crossed a bridge.

The use of the auto and truck has done much to reduce traveling difficulties and saves much time when on tour or when going to the cities on business. Since there are no filling stations along

the road, extra fuel must be taken for tours or trips to other fields. When there is any car trouble the missionaries themselves make the necessary repairs and go on.

Natives Conducting Gospel Meetings in Villages



The picture shows a small group of native workers at the right and a congregation of black people watching and listening to the lesson. Trained native workers are very able speakers and can tell stories in a most dramatic fashion. At this occasion they were using large Sunday School pictures to emphasize the Bible lesson. In recent years the natives also use other visual aid gospel materials to make the Bible story or gospel message easier to understand for both the old and the young. Native workers also see parts in the Scriptures that appeal to their own race. They can also make fitting applications from life, so that the message strikes home in the hearts of the listeners.

Many more native workers are needed to evangelize our Congo fields. The Kafumba field has a nice group, but many more are needed to reach the people, lest they be drawn into the fold of Roman Catholicism. All the other fields are new and have few workers, so let us pray the Lord of harvest to call forth workers to evangelize our fields.

Section II

The Work of Christian Education in Africa

Introduction

The school work at our Congo Belge mission stations stresses educational evangelism as well as character building. This type

of educational work is Biblical and has been the most fruitful soul-winning phase of the mission.

Since the government in the Belgian Congo does not provide educational privileges, this work is left entirely to the church. There are many Roman Catholic schools in the land enjoying the sanction and support of government funds. In recent years the government has begun to make requirements that are to be met by Protestant schools, which in the past have been tolerated but not officially recognized. To meet these requirements some of our recent missionaries have been sent to study in Belgium before proceeding to the field.

The Kafumba Elementary School

The first mission school on our Kwango field was opened at Kafumba in 1924, only a few months after Mr. and Mrs. A. A. Janzen came to that place. Very soon fifty pupils had come and before the year ended there were one hundred twenty-five. Because the Jesuit priests tried to keep the pupils from attending school, provisions had to be made to keep them all at the station. This was an added burden to the mission, but it also kept the children away from heathen and Catholic influences.

At first there were no natives who could be hired to help teach, so as soon as one boy knew a little he was set to work to teach others who knew less. Thus Mr. and Mrs. Janzen could teach many Bible stories and the plan of salvation to a large group. But they still had to translate the lesson materials as well as teach all of them to obey and to work to help provide food and clothing for the school children.

Since the first years much has changed in the school at Kafumba; however, even now when new pupils enter school from heathen homes they cause much heartache for the missionaries and the native teachers. Many boys are restless and unruly, having never learned to obey such rules as are necessary in school. Others cause trouble by lying, stealing and fighting with each other. Among the girls there also is much lying and quarreling before the grace of God sheds light into their darkened hearts. In time, most of the children conform to rules and only a few must be sent home because of continued bad conduct.

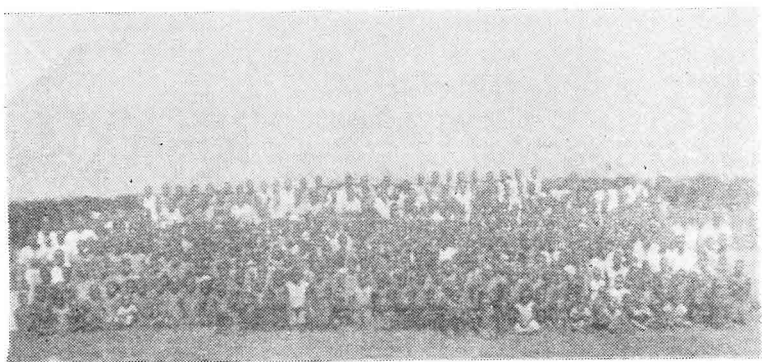
The pupils at Kafumba school now come from homes of Christians living in the village at the station, from others in the field, and from heathen families who allow their children to come. All the boys who cannot live with their parents must build their own

huts at the station and the girls who are orphans or away from home live in dormitories built for them. The boys work to earn money to pay for their board with some family at the station or in the village, while the girls make gardens and cook their own food. The girls also work for the mission to help pay for clothing.

The elementary school at Kafumba opens in September and closes in May with a few weeks of vacation at Christmas time. Daily instruction begins at eight o'clock and closes at noon, so the pupils can do their field work and other tasks and the missionaries can teach in the Bible School or do other work. Around twenty-five native teachers continue their education in the Bible school or work for the mission.

The course of study has been changed as the demands grew and now includes writing, arithmetic, drawing, hygiene, geography and physical education. Bible studies are part of each day's work and all reading material is Biblical or other Christian literature. Besides the regular devotional services each day, memory work is required covering the confession of faith in questions and answers. It takes the pupils four or five years to be graduated from the elementary or first degree school.

Mrs. Ernestina Janzen laid the foundation for the school work at Kafumba, and Kathryn Willems and Anna Goertzen have given much time to this phase of mission work. Among the workers sent to the field by the Conference in recent years to serve in the school are Anna Enns and Mary J. Toews.



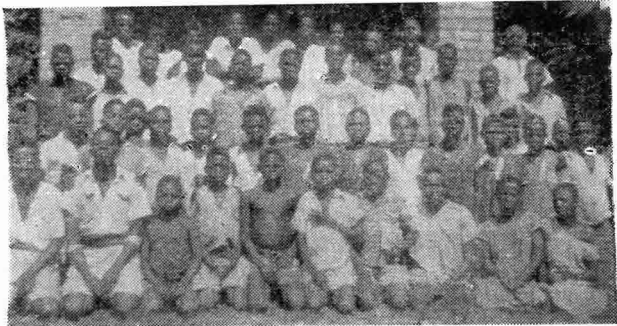
This picture shows the 500 pupils of the schools of Kafumba in 1940-41. In recent years there have been that many in the elementary school alone. What a different picture this group presents from that of an equal number of unclothed and dirty pagans in some village.

The Kafumba Bible School

The Kafumba Bible School is an outgrowth of the first school that was opened at the station. As soon as some boys were saved and could be used for teachers, A. A. Janzen began to give them further instruction and training before they were used as teachers or sent to open schools in the villages. As time went on and help came to the station this work became a separate school, following the elementary or first degree school. By 1947 it was a secondary school, giving a four-year Bible course, and teacher training had begun to meet government requirements.

The students of this school are mostly married men who have become Christians and wish to prepare for service for the Lord. If possible, all men are asked to live at the station in order to give their wives and children a Christian training, thus making them better examples and witnesses in the villages. The children attend the elementary school and the wives receive such instruction as they are able to grasp in Bible, Christian homemaking and hygiene.

The picture shows the 1944 Bible School students in front of the school-house. In recent years there have been forty to fifty men en-



rolled in this school. It has thus been an untold blessing to the expansion and establishment of the native church.

The school subjects are taught in the Kikwango trade language so that some five different tribes may be instructed at the same time. To meet the demands of the government, French is also taught by a trained native. The Bible training consists of courses in Bible history and doctrine, Life of Christ, Life of Paul, Bible geography, church history and studies in the Epistles. Other subjects offered are literature of the Bible in advanced reading and writing, arithmetic and hygiene and geography. In 1947 other teacher-training courses were added to the school work for the sake of those who want to teach.



This picture shows Kafumba Bible School, which was built of home-burned bricks and a thatched roof. It has two large classrooms and another room which is used as the supply room and printing office. There is a shady veranda along the building which may be used for extra classes. To the right of the building are seen many people who had gathered for the dedication service.

Work Among the Girls at Kafumba

In Africa it is possible for a woman to be saved, but since she has lived in evil customs all her life it is seldom that she will become a Christian leader. Therefore a girl's home has been founded at Kafumba to train the future homemakers and mothers of the native church. The girls at the Kafumba home come from four different tribes. The work began with only a few during the early years, but by 1938 there were 89 girls at the station and during 1945 there were one hundred and twenty-five to train in the ways of the Lord. Thereafter a large number married, so there were about one hundred left in the home.

When a new girl enters school she is given two new dresses, one for work and the other for Sunday. The work dress is of blue denim or of some other strong cloth and is made by a native man trained to sew. At best a dress may last a year and often only six months. At times there are almost more patches than dress in evidence. It is very difficult to teach the girls to sew and patch since that is not considered woman's work in Africa. A few, however, learn the art.

The mission seeks to teach the girls to do in a Christian way the things done by their mothers in a native way. So they cook in three larger native type kitchens and sleep in six smaller native huts. The kitchens are also storerooms for the crops they raise

and the foods provided by the mission.

This picture shows a group of girls coming home with supplies for the kitchens. The one to the left carries a few cakes of soap on her head and others have baskets of two different sizes, while the rest carry reed flour sifters in their hands.

The girls attend classes in the morning and work in their fields or for the mission under the supervision of two married men in the afternoon.



The picture shows the girls ready to go to work with tools provided by the mission. To the left is one of their instructors. During August each girl is given a new patch where the grass has been burned off. Here

she prepares the soil and plants corn or peanuts. After the crops are harvested, the plots are planted with cassava (manioc) which must be tended a year before the roots are mature enough to be of their two manual instructors. They clean the yards and provide food for the girls at Kafumba. At times there are so many in school that it becomes necessary to buy extra cassava. The girls who have been at the station long enough to have bearing fields help support the new ones until their gardens also produce.

The girls stay at the mission all the time except for a vacation given to them during the dry season. After school closes they work from 1:00 until 5:30 in the afternoon under the supervision of their two manual instructors. They clean the yards and orchards, hoe the gardens, harvest the coffee of the mission plantation, carry dirt to make walls and move rocks to build walls or bridges. On Tuesdays and Saturdays they work only in their fields. For the work the girls do for the mission they receive their clothing and a weekly allowance of a cup of palm oil, two table-spoons of salt, a piece of soap, and the meat they eat.

Most of the girls do quite well in their studies, but some never learn to read. Besides studying, sewing and knitting classes were conducted for them in 1947. To all of them opportunity is given to learn to understand the plan of salvation and to accept the Lord as Saviour.

Each morning and evening the girls have devotionals where they pray together. There are also other services for them when some older Christians or the missionaries help them. In 1946 the missionaries began Vacation Bible School with the girls at Kafumba station. These proved to be a great blessing. Many Bible verses and new songs were memorized at that time. Usually after the close of school a large number of the girls are accepted for baptism after they have given evidence of having experienced the new birth.

The girls usually stay at the mission until they are married, and where so many live together many problems arise. But God gives victory to the Christians, and they become willing to forgive each other and pray for one another. When the girls marry Christian boys they move to their own huts and begin to keep house as their mothers do, except that they have learned to keep their homes clean and they practice no heathen worship.

Work With Mothers at Kafumba

Training the mothers in the Congo has its special trials. Since the wife is the breadwinner, she is too busy to attend classes. So they often say, "Our affairs are so big, we have no time for the affairs of God." Through the years the sisters at the stations have tried to gather with as many as possible to give them extra Bible studies and instruction in Christian living.

During 1947 Mrs. Clara Buschman took the responsibility of interesting mothers in a special Bible class on Sunday afternoons

to study the life of Jesus and memorize Scripture verses and new songs. Some eighty wives of Christians enrolled. Since most of them have small children they could not attend regularly. A number of them came to learn, but others came to visit and thus disturbed the work of the Holy Spirit. It takes much grace for these mothers to learn to live victorious Christian lives, especially those who have never learned God's ways in childhood and cannot read.

Work With Orphans at Kafumba

The work with orphans at Kafumba began when Mr. and Mrs. A. A. Janzen left Nyanga station and moved to Kwango district. On the way they were given two sick, half-black children, Paul, less than a year, and Louisa, about five years old. They had no place to put these children, so they took them into their own home. Later Joseph, Martha Senene, Eva, Josephine and Mary joined the family.

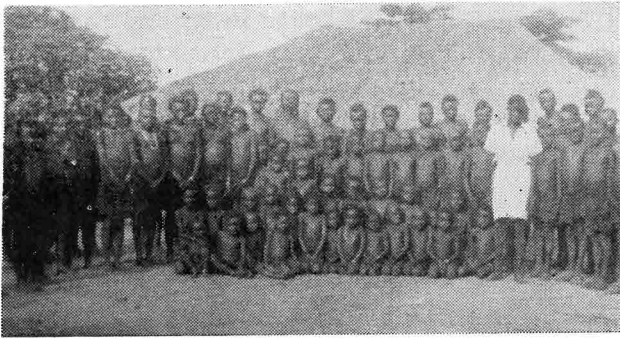
The picture shows A. A. and Ernestina Janzen and their adopted children. The youngest is a grandchild. Notice how white he is. Of these children, Paul Naganga is the present missionary printer and is as capable in his work as a white man.



Mrs. Janzen had the older girls take care of the smaller children until they could be placed into the girls' home at the station. Others of our missionary sisters have taken in infants and some older orphans and given them care and a home. In this work Kathryn Willems, Anna Goertzen and Susie Brucks have had a share in a special way. In 1937 Rev. Janzen reported that there were 70 orphaned boys and girls at Kafumba station to be fed, clothed and cared for by the missionaries. In recent years the Sisters Anna Enns and Margaret Wall and others have assisted in the work of training orphans for the Lord at Kafumba.

Village Schools on the Kafumba Field

The Kafumba field has the oldest and best developed village schools on our Kwango field. As early as 1926, a few village schools had been opened by young Christians who had received some training at the mission and were sent to teach what they knew before returning to learn more. Village schools were opened as fast as there were workers ready to be sent out, so that by 1947 there were one hundred teacher-evangelists instructing 1,500 pupils in the Word of God and showing them how to be saved. Thus those children who would never have been allowed to come to the station were reached with the Gospel and through them the parents also have heard the message of salvation.



The picture shows a village teacher-evangelist who has been faithful and has built up a nice attendance in his congregation. He is the only person fully

dressed. Back of the group is a native building which serves as schoolhouse and village chapel.

The village schools often begin with only a few pupils, but if the teacher and his family witness faithfully and win the confidence of the people, more and more boys and girls attend the classes. In some villages it is difficult to work because of the opposition of paganism and the bad influence created by Catholics. Several teachers have lost their lives for the sake of the Gospel and others have suffered much. A few found their homes burned when they returned to work. These young teachers marry before they are sent out, but they have many problems to solve and trials to face. Most of them work bravely on, but a few do not do what they could and some yield to temptations and must be admonished or even dismissed.

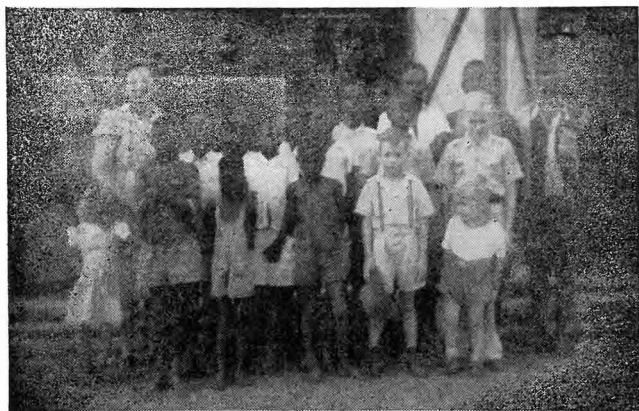
There are two types of village schools on the Kwango field, the "Bush School" and the "Regional School." The first named is the simplest little school with but one teacher-evangelist who goes

from class to class. As soon as he has some boys who know a little, they help the younger ones. The regional school serves a number of villages and has a better trained teacher called "Monitor" who has one or more assistant teachers called "Catechists." The monitor is in charge of the school and the assistants help him teach various classes. He also has services in the village in the morning and in the evening with the pupils and others who will come while his assistants, who usually live in another village, gather pupils before they accompany them to the central village school. After the day's work each assistant takes his pupils home and conducts another gospel service in his village. Thus many children hear the Gospel and their parents are also interested and begin to listen to the message.

The monthly salaries for these village teachers vary from 35 francs (80 cents) for monitors to 15 francs (35 cents) for the assistants. Every two weeks they go to Kafumba for half their pay and stay a few days for fellowship and study.

When the missionary comes to visit the village schools there is great excitement, for each one wants to show off, and the parents come to see and hear how much their children have learned. As the children recite under the direction of the teacher, the missionary can observe his work. To encourage the children to do still better, he may offer prizes, such as a Gospel of John or Matthew, a pencil, or a writing tablet.

The Matende Mission School



Mrs. Kroeker with her children and first pupils.

In December, 1946, Mr. and Mrs. A. F. Kroeker moved to Matende. Only six weeks later they opened a school with thirteen boys who came unasked. The picture shows

The missionary children followed a different course of instruction than the natives. In time more natives came to school

and the older two boys were taken to a school for missionary children. This work among the children was given to Miss Margaret Dyck when she reached the field in 1947.

The beginning was small, but the work has grown as at other places and the Word of God has also enlightened several unto salvation. From that small nucleus will come the future church of Matende. As soon as natives receive enough training after they are saved, they too will be sent out to teach in the villages and thus help evangelize the people of the large field of Matende which was almost untouched by the Gospel before the opening of this station.

The Kipungu Station School

The third station school in the Kwango area was opened on the Kipungu field. Mr. and Mrs. John B. Kliever opened the field in 1947 but because of Catholic opposition the land grant was not obtained until late in 1948. In spite of Catholic opposition Sister Anna Enns went to Kipungu after school closed at Kafumba in the summer of 1948 to open a school with seventy pupils and three native teachers at an outpost. As soon as the buildings at Kipungu were ready this work was moved and the Lord blessed and gave victory in establishing the third center from which the work of evangelization can cover the Kipungu field.

The Bololo Elementary School

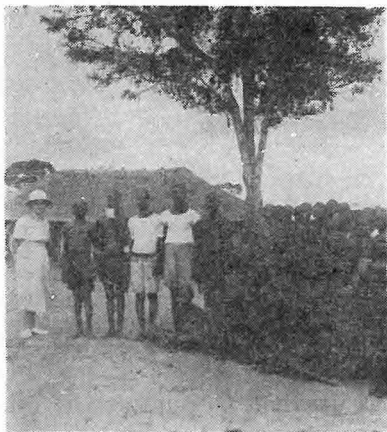


The mission school which was opened by Mr. and Mrs. H. G. Bartsch shortly after their arrival in 1933 was the first to give the Gospel to the Dengese tribes. At first these people were very unresponsive, but the Lord gave grace so that by October, 1934, there were 130 boys in the school.

This picture shows a group of boys from the Bololo school sitting on logs with their lesson sheets, written for them in their own language.

The older ones learned to read from portions of the Gospel of John. The boys of this school were the first of the Dengese to learn to read the Word of God and to learn the way of salvation.

This picture shows Mrs. Bartsch with her native teachers standing to the right. These young boys were the ones who were able and willing to follow instructions, so they could be used to teach others in the school. This work of educational evangelism was carried on at Bololo from 1933 until World War II conditions left the field without missionaries and until the first workers could be sent out by the Conference in 1946.



Djongo Sanga Elementary School

The second mission school to be opened in the Mennonite Brethren Dengese Mission Field was at Djongo Sanga in 1946. Mr. and Mrs. Wm. Baerg and Miss Susie Brucks were the first missionaries to be sent to this field by the Conference to take up the work begun by others years ago. Since the old station was nearly in ruins and far from the river, the new one was opened at Djongo Sanga along the Sankuru River.

Not long after the missionaries had moved to the new station, a group of children came to them in September, 1946, and were given some instruction. They had fled from a priest who had come to the village. Soon they were seated outside where they heard Bible stories in the Lingala trade language. The next day they returned with others. Thus long before the schoolhouse was built, teaching began. A blackboard was hung on a small palm tree, and drill work in verses and songs was given them.

The larger boys were soon drafted into the work, and others who had been at the mission school at Bololo came to the station. Thus very soon natives could be sent out into the villages to help expand the educational work of evangelism. Before very long there was a combined enrollment of five hundred pupils at the station and in the villages.



This picture shows the Djongo Sanga mission school of 1946. Seated in front are four teachers who were pupils in the school at Bololo. Thus the seed that was sown during the

early years has begun to bear fruit among the Dengese tribes.

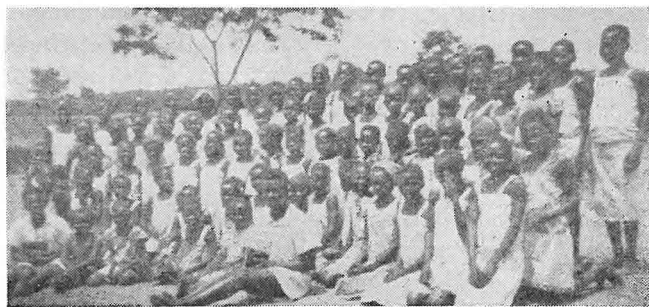
Djongo Sanga Village Schools

The Djongo Sanga Village School program could be opened very soon because there were boys and young men who had learned to read at the mission school at Bololo. A group of these came to the mission, renewed their faith or were saved and after a brief period of training were sent out to teach in the villages. From time to time they returned to the station for more training and again went out to impart their knowledge. These teachers grew in grace as they learned more of God's Word.

Work Among the Girls at Djongo Sanga

Among the Dengese, a work among the girls is very important in establishing the church. During the early years of the mission work at Bololo the missionaries found it very difficult to interest women and girls in the Gospel. Since then a great change has taken place. At Djongo Sanga three girls told Sister Brucks they wanted to go to school. Soon more came, so that before long school work was offered to twenty-nine girls. These girls lived in the dispensary until a building was ready for them.

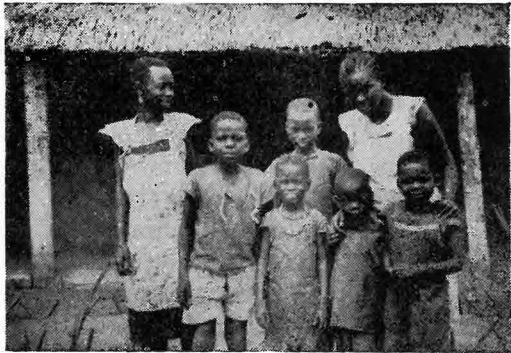
The picture shows a group of girls with their teachers at Djongo Sanga station. In 1947 they were under the care of Sister Susie



Brucks. By that time girls from several Dengese tribes had entered the school to receive Bible knowledge and character training. Being clean and neatly dressed they present a lovely picture in comparison to many girls from the heathen villages.

Work Among Orphans at Djongo Sanga

The work among orphans began at Djongo Sanga when Sister Susie Brucks took in some homeless children. The picture shows her family with the two older girls who had to help care for the smaller ones. The little boy, Johnny, soon opened his heart to the Lord and prayed at nearly every service held at the station.



Some Native Workers at Djongo Sanga



The picture shows two teachers from the Djongo Sanga Mission School with their wives. The men and one of the women were saved at the station. The young man at the left formerly served as cook for Rev. Bartsch at Bologo. He became the head teacher for the girls' school at the station.

Work Among the Women at Djongo Sanga

Gospel work among the women was begun at Djongo Sanga in the early years. It is difficult and different from the work among the girls, for the women are set in their pagan ways and not easy to change. In the first class there were seventeen women, two of them not of the

Dengese tribes. The instruction consisted of teaching Bible stories, Bible verses, singing Christian songs, and doing some sewing and writing. After some time these women began to look forward to these classes, and a change was seen in some of them. The great burden of the missionaries was to see the mothers saved so they would help win others for Christ instead of drawing many with them into lives of sin.

Sunday School Work on Our Congo Belge Fields

The first educational mission work on our Congo fields was done through the Sunday School. In the Kwango field the first work of this kind was begun by Mr. and Mrs. A. A. Janzen and in the Dengese field by Mr. and Mrs. H. G. Bartsch.

Almost from the beginning at Kafumba, both men and women attended the services, so the Sunday School was a means of teaching God's Word to many older people who did not attend the regular mission schools. In a report from Kafumba in 1925, it was stated that about two hundred half-naked pagan women attended the services quite regularly.

The literature used in the Sunday School work at Kafumba and also at Bololo was translated into the tribal languages until the trade languages came into use. The literature is now prepared by the missionaries and printed at the mission station at Kafumba. Untrained natives began to teach the classes, but now there are many natives with Bible School education on the Kafumba field.

The Sunday School work has been started at the new stations of Matende and Kipungu on the Kwango field and also on the Dengese field, first at Bololo and later at Djongo Sanga.

Section III

Medical Missionary Work on Our Congo Belge Fields

Introduction

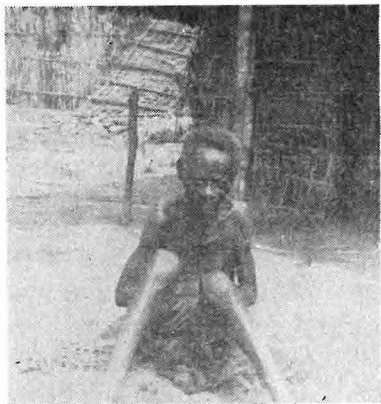
A third method of evangelizing the natives on our Congo fields is by helping them physically. In a tropical land diseases abound and thrive in the filth found there. Pain causes the native to seek relief, so he is willing to receive medicine from the white man and listen to the gospel message, which he would not heed otherwise. Thus medical work has in the past opened doors to many families and villages where schools could be opened later.

Native Attitudes Toward Disease

To the pagan in the Congo there is no natural reason for disease and death; all is the result of evil spirits brought upon the individual by witchcraft or the displeasure of ancestral spirits. So great is the fear of evil spirits that the Bantu seeks the help of witch doctors, both men and women, and follows most brutal superstitions in his desire to assist his relatives when they are suffering. For example, H. G. Bartsch reported that the state doctor told him that the Dengese will hold the mouth and nose of one who is very sick to keep him from harm. Often when the doctor neared a village fear fell on the natives before he entered and he was greeted with the death wail. But to the natives their action had nothing to do with their sorrow, for that was caused by the medicine of someone else.

So deep-rooted is the belief in the need for medicine from the witch doctor to overcome evil spirits that even Christians in anxious moments will give in to the pressure of heathen relatives or be taken by force to have tribal rites administered to them. The Christians are taught to trust God and come to the mission for help and very many have learned to do this, but it is still difficult for many to understand when the missionaries explain to them the nature of a certain disease. It is so much easier to say, "He

is sick because we have an enemy." Scarcely anything is done for the suffering and dying ones aside from festivals to drive out the evil spirits. Then drums are beaten and relatives come to dance and utter wild cries to frighten the evil spirits away. At times villages are moved to new sites, but the old, crippled and blind are left alone, as the picture shows. Our missionaries often find such neglected old people with no one to care for them.



Diseases on the Field

Besides the many diseases known in our land, all tropical diseases are found in the Congo. Malaria is so common that the race has built up a strong resistance to it, but children and adults who

have become weakened in some way, suffer much from this killer of the white man in the Congo. Pneumonia is rather common and easily contracted during the cool season. Cruel native practices are used on the patients, greatly increasing the death rate for this disease. Other deadly diseases are leprosy, sleeping sickness, tuberculosis, syphilis, gonorrhea, and dysentery.



The picture shows a sad view of a victim of sleeping sickness which is carried by the tsetse fly. Even years after the causative organism was discovered, there was no remedy until a missionary, Dr. Kellersberger had to take his own wife to England to try to save her life. Her death led to the discovery of a treatment which is now used in Africa and has saved many lives.

Much suffering and death is caused by various parasites in Africa. Many children die from worm infestations, and very many suffer from infections caused by chiggers burrowing under the toenails. A hole must be drilled through the nail to remove the nest, but children who have no one to do this for them suffer much and often lose their toes.



This picture shows a common sight in the Congo where tropical ulcers and wounds abound. Natives fight with knives, cutting and stabbing each other, while some are injured by wild animals. The treatment prescribed by the witch doctors only causes more suffering and infection. It takes much grace for

our missionaries to clean and treat ugly festering wounds brought to their attention while touring the fields or while at home at the mission stations.

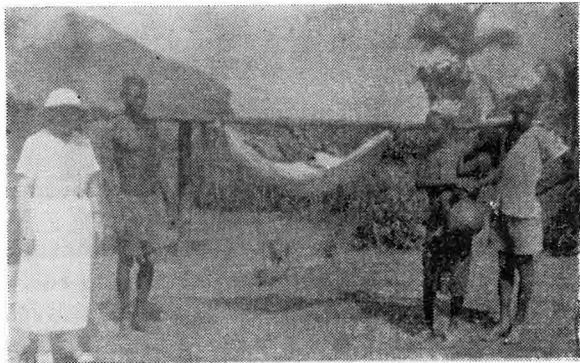
Medical Missionary Work on Our Congo Fields

The first medical missionary work done in a vast section of the Kwango district of Leopoldville State was begun by Mr. and Mrs. A. A. Janzen. Mrs. Janzen opened a clinic and helped many natives who came to her. In 1929 Martha Hiebert came to help her. After her death Martha Mantz and Anna Goertzen did medical work at Kafumba.

After the field was taken over by the Mennonite Brethren Conference, this work could be expanded. In 1947 Mathilda Wall was the first trained nurse to be sent to the field. Anna Goertzen and Erna Funk were sent to study in Belgium and pass medical examinations before they proceeded to the field. This training qualified them to serve in hospitals or clinics and meet the new government requirements for medical missionary work.

On all fields medical work has been done by the missionaries when they go on tours or stay at the stations. The work was begun by Mr. and Mrs. A. F. Kroeker at Matende and by Mr. and Mrs. J. B. Kliever on the Kipungu field. Anna Goertzen arrived at the Kwango field during the last days of 1948 and was assigned to open the medical work at Kipungu. Susie Brucks, who served at Kafumba for some time, went along with Mr. and Mrs. Wm. Baerg to open a medical work on the Dengese field at Djongo Sanga. Mr. and Mrs. H. G. Bartsch opened the Dengese work and Katherine Harder, a trained nurse, did the medical work at Bololo as long as she was on the field.

This picture shows two men carrying a sick child to the station by suspending a cloth from a pole that is carried on their shoulders. The mother has a basket of provisions on her head, a child on



her hip, and a native water bottle in her hands. To the left is Martha Hiebert (Mrs. A. A. Janzen) ready to examine the child and do what she can for it.

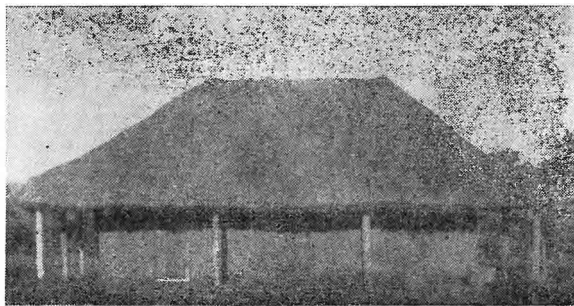


This picture shows the missionaries working in front of the first little hospital. A few native men have been trained for medical service. To the left is a gospel picture that is used to tell

Bible stories and present the plan of salvation to the patients.

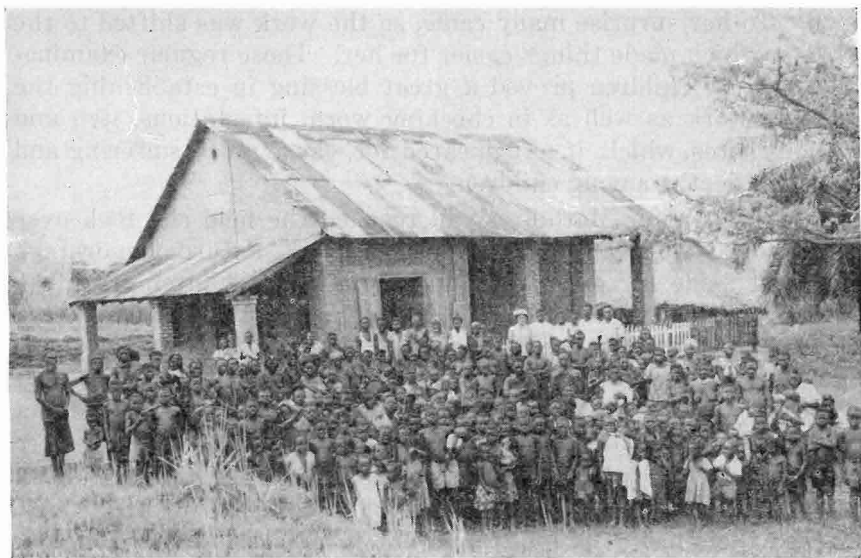
The Kafumba Hospital and Clinic Work

The Kafumba Hospital Compound lies to the west of the main drive between the homes of the missionaries and the native village on the station. By 1947 there were three buildings in use for the medical work: the old hospital, the new clinic, and the obstetrical hospital.



This picture shows the obstetrical hospital where the mothers and children receive care. During the furlough of Mrs. Martha Janzen, the Sisters Clara Buschman and Kathryn Willems were in charge of this work. But Mrs. Buschman and Miss Willems were both responsible for much other work, so they could not work

all night when there were patients in the hospital. The Lord heard their prayers and they found a native woman to serve during the night. The missionary sisters visit each mother, give her help and advice, and read and pray with her. In 1947 there were forty-two patients in this little native-built hospital.



This is the picture of the Kafumba Clinic, which is built of bricks. In this building Mathilda Wall began the enlarged medical missionary work at Kafumba. Erna Funk came to Kafumba during the last days of 1948 and there was work for her also. There is a good clinic and an operating room in this building in which the sisters work. They are still hoping that God will send a trained doctor to the field. By 1948 the medical work had increased so much that daily there gathered at the hospital from 350 to 400 people for the services which are conducted with patients, relatives and friends before the missionaries dispense medicine. The picture shows the medical workers in the background and the patients in front. To the right in the back is seen part of the old hospital where patients are kept for treatment.

The Children's Clinic at Kafumba

A clinic was opened to prevent as well as check diseases in children among the Christians and the heathen. At first Mrs. Martha Janzen went to the villages and gathered the children to

teach them sanitation by showing them how to wash their hands before eating. She gave small pieces of soap to each child and on checking days she lined the children up and examined them and then treated each one who needed it.

Since it took so much time and energy to walk or ride a bicycle, she asked her helpers to tell the people to come to the mission. To her surprise many came, so the work was shifted to the station which made things easier for her. These regular examinations of the children proved a great blessing in establishing the mission work as well as in checking worm infestations, itch and various sores, which, if left uncared for, cause much suffering and frequent deaths among children.

In 1947 after Mathilda Wall reached the field she took over the medical work and the children's clinic. Saturday mornings were set aside for examinations of groups of children from the school or nearby villages. As many as eighty children were checked and treated when necessary. Other missionary sisters at the station used this opportunity to conduct children's gospel meetings with those who came and thus much of God's Word has found lodging in little hearts at Kafumba.

The mothers whose children are born at the station are urged to bring them to the clinic for regular inspection. They are taught to feed their babies properly and not to practice pagan customs. The natives are afraid to depart from their customs, but when they see the nice fat, healthy babies that grow up at the mission they often marvel. Thus Christian mothers became a testimony for their Lord and heathen mothers become interested in coming to the mission to learn God's way.

Section IV

Literary Mission Work on Our Congo Fields

Introduction

Mission work among pagans who have no written language means extra duties and difficulties for missionaries. On our Kwango field Mr. and Mrs. A. A. Janzen did the first literary work and on the Dengese field this was done by Mr. and Mrs. H. G. Bartsch. On both fields the first work was done in the tribal language of the people living around the mission stations. Later the Kikwango trade language was introduced at Kafumba and the Lingala on the Dengese field. Other missionaries have done considerable work

in the Lingala language in Bible translation and in the preparation of other literature. Our missionaries could make use of that material, but there was no Bible translation nor any Christian literature in the Kikwango, so this had to be developed. Since Kafumba is one of the oldest mission stations in this language area, our missionaries became pioneers in the literary work.

Bible Translation Work at Kafumba

Translation work is at all times difficult and exacting, especially if it concerns the Bible. The pressure of such work is tremendous for the translators, for they are dealing with eternal issues that affect the souls of men.

Early in 1929 when A. A. and Ernestina Janzen began the study of the Kikwango trade language, they also began their search for words to express Biblical truths. To select correct words from a vocabulary that carries with it pagan ideas is by no means an easy task. During the early thirties they prepared the Gospel of Matthew and the Acts. But not until 1936 did the translation of the entire New Testament begin in earnest. Timothy, the native pastor, knew the Tsciluba. Having a Bible in that language and also a New Testament in the Kipende, plus the German and the English Bibles, they began the great task.

Mrs. Ernestina Janzen devoted much time to this work during the last years of her life. After her death Martha Hiebert took up the task where she had left off. The picture shows Sister Hiebert (Mrs. A. A.

Janzen) at work together with Pastor Timothy. To the right is the boy with the duplicator showing his part of the work. Bible portions were prepared and used in the school and read by the natives as the missionaries trans-



lated them, book after book. Thus for a number of years A. A. and Martha Janzen have spent the dry season working on the translation. Whenever they were too busy, Pastor Timothy worked on alone, and the missionaries checked these portions later. By 1943 they had compiled a manuscript for the New Testa-

ment in the Kikwango language and sent it to the American Bible Society for publication.

At about the same time the American Bible Society received another manuscript of the New Testament in the Kikwango language, so neither was published. The Society suggested that the two groups combine the work into one manuscript and then submit it for publication. Thus a committee of five representatives from missions using the Kikwango language was formed and the work proceeded. With God-given grace and unity the work was divided and the revision began. Months were spent in revising the text and combining the best parts of two manuscripts. Often the translators began work at six in the morning and continued until ten at night.

At last the task was done and A. A. and Martha Janzen brought the precious manuscript home in August, 1946, and took it to the American Bible Society. In November Dr. Nida brought it to Minneapolis, Minnesota, where he checked it again with Mr. and Mrs. Janzen. Although he said it was a good manuscript, he found it necessary to make changes. These corrections were undertaken during the Janzens time of furlough. To make the translations as accurate as possible, they also consulted with the Versions Secretary to find solutions to many technical problems that arise in the production of manuscripts before they are printed.

To be able to take the New Testament back to the field early in 1949 was the great hope and desire of Mr. and Mrs. Janzen. But by the end of 1948 they knew that the final proofreading would have to be done on the field at Kafumba before our missions in the Kwango and all others using the Kikwango language would receive the New Testament. The first New Testament in the Kikwango came out in 1950.

The Kikwango Gospel Song Book

Writing or translating Gospel songs is one of the first works of the missionary to pagan tribes. After the mission work at Kafumba was changed to the Kikwango language the songs also had to be translated. Mrs. Ernestina Janzen did this first work. During the days before her death in 1937 she revised and corrected a collection of songs. Later Kathryn Willems worked on this and an enlarged edition was compiled with help from neighboring missions. This Gospel song book contains songs sung and loved by the natives. Many of these songs are translations of old German and English songs. This edition was published in 1948.

Other Literary Mission Work

To be able to study, pupils and missionaries need books and where there are none to be purchased they must be made at the mission. The first lessons were duplicated sheets tied together in some way to make books for the pupils. As time went by and the work grew, books were written and printed at Kafumba for our own mission fields and others.

Since 1944 Sister Kathryn Willems has devoted much time to this phase of work. With help from the natives and from other missionaries, many new and better school books have been prepared in the Kikwango language. Thus the schools on the mission field as well as those of other missions have a set of graded illustrated readers containing Bible stories. In 1948 an illustrated French-Kikwango reader of stories of Jesus was translated according to Dr. Laubach's method. This booklet teaches them to read and at the same time gives the gospel to the readers in preparation for the New Testament in the Kikwango. Anna Goertzen translated into Kikwango a short history of Africa which is used in the mission schools.

Some translation work to aid missionaries is also necessary, so our missionaries who knew the language prepared a book to help the new ones in the Kwango field. From small booklets that had been issued by the government in former years and from added knowledge of their language our senior missionaries prepared a grammar with the help of natives and other missionaries. It also contains a vocabulary list in English and in Kikwango, which makes it a blessing to the new missionaries in their study of the language.

The Mission Printing Work at Kafumba



After the missionaries work hard to write manuscripts, they must still be printed and bound before they can be useful to the mission. To fill this need

Rev. Janzen began printing work at the Kafumba station. The picture shows the shop with Mrs. Martha Janzen and a group of natives at work. Paul Nganga began to help Rev. Janzen in the printing work, and later he became the head printer.

In 1947 the equipment in this shop consisted of several printing presses, a supply of a number of different sizes of type, a typewriter, a multigraph with type, a mimeograph, a paper cutter and several staplers, besides an office desk, several chairs and some shelves along the wall. At that time there were three natives employed in the morning and several employed part-time who worked with Paul, the mission printer.

After the manuscripts are prepared the printing begins, which at best is very slow, for the natives take their time to do things. During the war more delays were caused by shortages of paper, so to make sure none would be wasted the missionaries had to supervise the cutting into the desired sizes. The boys set the type for each page and then print the number required before taking it apart to reset for the next one. So it takes months to print a small book. In 1946, however, this little shop printed hygiene books for the school, an illustrated primer, a Kikwango language book for the school, an illustrated French booklet on animals, an English-Kikwango vocabulary, a grammar in English on the Kikwango language for the missionaries, pupil's cards for village teachers, school calendars, etc. Besides Sunday School material the shop also printed an illustrated booklet of twelve Bible stories for children, another of Old Testament Bible Stories for the village school teachers, portions of the New Testament for the Bible School and a booklet of songs for the choir.

Thus this little shop has supplied the necessary printed material for our Kwango and our Dengese fields and also other missions that had work done here. In this way many tracts, Bible stories and Bible portions could be used long before the New Testament was recognized and published by the American Bible Society.

The Book Store at Kafumba

The Kafumba bookstore is the last step in the work of distributing God's Word among the Bantus of the Congo. The missionaries write and translate materials, the men in the shop print them and from the bookstore they are spread among the people. This work has been in charge of Gabriel, a native converted from Catholicism, who takes much interest in it. He sells books and

fills orders for the other stations as well as for other missions. He also studies and recommends literature to customers and has begun a library by preserving samples of desirable literature and making them available for use to the missionaries. Thus this little bookstore preserves materials as well as spreads that which has been written and published by the mission press.

Section V

Our Responsibility for Our Congo Belge Fields

As members of the Mennonite Brethren Conference it is our privilege to support this work on our Congo fields with our gifts and our prayers. Let us pray definitely:

I. For a spiritual revival in the church in the Congo so each Christian will become a soul winner.

II. For more faithful native workers who will become strong leaders in the native church on our fields and have a passion for souls.

III. For more missionaries, especially a doctor.

IV. For spiritual and physical strength for the missionaries to live and work in the hot climate.

V. For continued open doors for the Gospel in the Belgian Congo.

Chapter Eight

American Mennonite Brethren Missions in South America

Introduction

Because the history of the races, the religions, and the governments of South America are so very similar, this continent will be viewed as a whole, with emphasis on those lands where we have missions; namely, Paraguay, Brazil, and Colombia. The countries lying south of the Rio Grande River are called Latin America because their governmental languages are Spanish and Portuguese, both derived from the Latin language.

To understand the political, social, and religious practices of the Latin American countries, one must take a look at Spain and Portugal. In these two Latin countries the popes of Rome had all Biblical Christianity uprooted in the Middle Ages and instituted the world's most dire persecutions ever carried out in the name of God. These persecutions are referred to in history as the Inquisition. To this day the Spanish people are watched by countless numbers of spies to keep them in fear and subjection to the Church of Rome. Injustice and cruelty still prevail, for even in modern times one can buy a Papal Bull signed by two cardinals of Spain which authorizes the owner to retain anything unjustly acquired if he makes an agreement with some priest who receives a share of the loot. Thus the government cannot touch him for his crimes. This type of religion and idea of subjection was carried to the New World which the pope of that day had divided between his favored subjects, the rulers of Spain and Portugal. As a result these two countries became rivals to conquer and hold all they possibly could.

During the past hundred years these countries of Latin America have shed their yokes of bondage to Spain or Portugal, but they have remained in the grip of Rome. The social and religious practices that were adopted four hundred years ago are still in use in far too many cases, even if the laws of the lands grant religious freedom. This is brought about by officers who are more faithful to the dictates of the Pope than to the laws of their countries.

Students of Latin America tell us that South America is no more all Catholic than North America is all Protestant. There are

millions of people living on that continent who have never been Catholic and very many are Catholic only because it is better for their business. It is true, however, that through the centuries Protestant Christianity has not been welcomed in Latin America because of the political power that Rome has in these lands. Nevertheless, there have been faithful followers of the Lord Jesus Christ who have entered these lands at the risk of their lives, so in recent times the Gospel has been carried to this spiritually neglected continent just south of our own.

PART I

A BRIEF STUDY OF SOUTH AMERICA, ITS PEOPLE, AND ITS NATIVE RELIGIONS

Section I

The South American Continent

The Land of South America

South America, our neighboring continent, is a vast triangle lying in the torrid and south temperate zones. The equator crosses Ecuador, Colombia, and the northern part of Brazil. The great Andes Mountains run along the western coast and have three chains in Colombia, and there are also mountains along the eastern coast of Brazil. The great tablelands of the central area are cut by several of the world's largest rivers, such as the Amazon of Brazil.

The countries of South America vary much in size, physical features, and climatic conditions. The largest of all is Brazil, which takes a huge share of the continent, having more square miles of land than continental United States; while Uruguay, the Guianas and Paraguay are rather small countries. Our mission interests lie in Brazil, Colombia, and Paraguay; therefore we shall consider these countries briefly.

Brazil lies in the northeastern part of the continent, extending south far enough to join Uruguay and reaching west to meet Peru. It has three great river basins: the Amazon in the north, the Sao Francisco in the center and the Paraguay Parana in the far south. In the north the climate is very humid and hot and in the south it is drier with a lower temperature. Our mission field is in the southern part; therefore, in the more healthful section of the country.

Colombia lies in the northwestern part of the continent and therefore in the torrid zone. Excepting where the high mountains moderate the heat, all of this country is very hot. There are three high mountain ranges, but also many low, swampy sections. One of our mission stations is in the mountains and the other two are in the hot lowlands. Paraguay lies in the heart of South America and has connections with the outside world only through the Parana River which flows to the Atlantic Ocean. Paraguay is still in the subtropics, but as a whole it is cooler than many places of the continent having the same altitude. The Mennonite settlements and our mission field lie in the western part of Paraguay, called the Gran Chaco.

The Governments of Latin America

Through the centuries various types of powers have ruled the lands now known as Latin America. Among the Indians who populated the South American continent there were several powerful nations ruling a great number of people. But the conquests by Spain and Portugal destroyed all these native rulers and set up new governments.

These conquests by Spain and Portugal began almost simultaneously and each country tried to get as much land as possible. The Spanish entered the new world in 1531 and began their work of overthrowing the mighty Inca nation. By 1540 these brave but defenseless people were subdued and brought under control by Spain, while Portugal laid claim to that part of Latin America now known as Brazil, where a colony was begun in 1553. Spain ruled with a rod of iron for three hundred years with no one to dispute its rights. At last Mexico revolted and in time gained its freedom in 1810. Sixteen years later eight other countries set up their own governments and two more soon followed. Brazil was an American empire ruled by a king until 1889, when it also became a republic. So there are now ten Latin American republics in South America, each one having its own national heroes.

The Latin American republics have developed a few of the world's large and beautiful modern cities, but they have neglected the masses who for the greater part have been left to live in ignorance and conditions as crude as in heathen Asia. These lands have hardly any middle class, for the people are either rich or poor. Only five per cent are rich and own ninety-five per cent of the national wealth. The masses live in poverty. In places the

peons are paid little more for their work than are the coolies in China. Because of this, many Indians have been reduced to slavery and many others to greatest poverty.

As a whole, the republics of Argentina, Chile, and Brazil are considered the most progressive. Of the remaining six Ecuador, Colombia and Paraguay are the most backward. In all these lands the constitutions grant religious freedom, but this may or may not be observed. Conditions vary from one republic to the next or even from one locality to the next in any given country, as the parties in power either favor or oppose the program of Rome. As a rule the corrupt practices in these lands have been credited to the intervention of the Church of Rome through the so-called conservative parties who oppose the liberals or radicals, who want liberty as their constitutions grant.

The Wealth of Latin America

National resources are abundant in practically all South American lands, but until recently they have been left undeveloped by those in control of the government. Raw materials, most of which go to North America, are exported and finished goods are bought in return; therefore, the cost of living is very high for those who want to live according to North American standards. More and more factories are springing up and mining has become important in some countries, Argentina, Uruguay and Brazil taking the lead. A native of Bolivia said, "South America has awakened to world demands and will have to be considered in a different light in the future than in the past." To a great extent this is true and the material resources will be utilized more and more, but not until these lands grant equal freedom to all their people will they reach the place that rightfully belongs to the millions living in Latin America.

Section II

The People of Latin America

Division I

The Races of Latin American Countries

Introduction

South America is considered as belonging to the Latin world in speech and thought, but there are very many tongues and several different races on the continent. The last four hundred years

have brought many changes and problems that were unknown before. Of these races and languages we shall briefly consider those that come within the scope of our mission work.

The Indians of South America

The race of people found in South America by the explorers some four hundred years ago received the name "Indians." Just how they came to the western hemisphere no one knows, but it is generally believed that they are of Mongolian stock. There seem to have been two distinct types of Indians; that is, the cultured tribes like the Incas of Peru, the Mayas, Onas and Aztecs of Mexico who had developed civilizations, and the other tribes who were jungle savages.

Some of the civilized tribes had great wealth and had built splendid homes and temples to their gods. Their gold and silver was coveted by the Spaniards, so tribe after tribe fell before the armies of Spain. These Indians were a brave people but defenseless against European armies; so they were subjected, robbed of all they had, and reduced to slavery. Many Indians, who either fled from the Spanish and Portuguese or who always lived in the jungles, have remained the savages they were, but have escaped the bondage of the white men who brought to them the religion of Rome and the cruel ways of the governments of Spain and Portugal.

Through the years various estimates have been made of the number and population of the tribes, but in all cases where recent studies have been made less have been found than it was believed were there. However, in the Gran Chaco of Paraguay, in Peru and in Colombia there are still many Indian tribes.

The Indians in the Paraguayan Chaco are savage nomads and demon worshippers who have been left untouched by Spanish civilization. Ranchers in the Chaco who came to that part of the country fifty years ago say there are many less Indians now than they used to encounter in the early days. These tribes do not produce food but depend on what they can find for a living, so lack of food, prevalent diseases and infanticide, as practiced by the Lengua tribe, have greatly reduced their numbers. The Chulupies and the Lenguas live on our mission field in Paraguay, the first named having more members.

In Colombia, Indians form about five per cent of the population of the land and belong to several tribes, each speaking a distinct language. Of these, three tribes live in San Juan Province,

which is our mission field in the Choco of Colombia. Our mission work began with the Noanama tribe which once lived in many large villages along the San Juan River. When the Spanish found gold in the river during the sixteenth century, negro slaves were brought to do the work for them. The Indians were robbed, killed, and scattered in the interior and the negro race occupied their former home. The Spanish have nominally made Catholics of this tribe, but they are still not accepted as brothers, and they are abused by both the white and the black races. This tribe that once had wealth and numbered some twenty thousand now is very, very poor with only a few thousand left to be reached with the Gospel.

The Pure Foreign Races

Of the present population of South America only about one-fourth are said to be of Latin blood; that is, descendants of people who came from Spain, Portugal, Italy and France. In Argentina, Uruguay and Brazil especially there are also many people from northern European countries such as Germany, Poland, etc. The Spanish language predominates in all South American countries except in Brazil where Portuguese is spoken.

Many Latin Americans have developed great national pride, so the people of Brazil say they do not speak Portuguese but Brazilian, while those in Spanish speaking lands like to think of themselves as Colombians, Bolivians, etc. The Spanish used in these lands may vary from one republic to the next to the extent that Indian terms have been introduced; nevertheless, it is Spanish as much as the language of the United States is English.

Negroes have been brought to South America, so another foreign race is now found there, many of these are still of pure African blood, though others have mixed white and Indian blood. There are many black people in the Choco of Colombia, which is our mission field, so that it is called "Little Africa" by our missionaries. Since the time of the Spanish occupation of South America the Indians have been greatly reduced in number but the negroes have multiplied much.

Besides the white and the black races that came to South America, there are others from oriental countries such as India, China and Japan. Hence this continent is not without racial problems similar to those of North America with the exception that it has an added race that has been created by intermarriage, which is not found in Anglo America.

The Mixed Races in Latin America

The standards and attitudes of the Spanish and Portuguese who came to settle the New World have brought about a new race called Mestizos. These invaders were either single men or married men who left their wives at home and took Indian women as wives, thus creating a mixed race. Those of pure Spanish and Portuguese blood consider them half-breeds. These people are neither white nor Indian, but have a civilization of mixed cultures and the racial characteristics of both races. They adopted the Spanish language and religion and today form the bulk of the population of many of the Latin American lands.

This condition of mixed blood is very evident to the traveler who passes from one Latin American country to another. In the countries of Peru, Bolivia, and Ecuador the great masses are of mixed blood with features and characteristics predominantly Indian, while in the population of Colombia and Chili which still show the presence of both races there is more evidence of the Spanish. In Argentine, Uruguay and Brazil there is very little infusion of Indian blood and most of the people are of pure stock.

There are other mixed races in South America such as the black and the white and the black and the Indian. There are said to be some 32,000,000 inhabitants having negro and white blood and these are called mulattoes. There is a second type called mestizos, who are a mixture of negro and Indian blood, but there are fewer of these than of the mulattoes.

The Languages of the Races in Latin America

Besides the two national languages, Spanish and Portuguese, there are very many tongues spoken in Latin American lands. Spanish is spoken in all of the countries except Brazil where they speak Portuguese, but each Indian tribe has its own way of thinking and speaking. Our mission work comes into contact with both of the national languages and three of the Indian dialects.

The basis of the two very similar modern languages, the Spanish and the Portuguese, is the Latin language. To understand the minds of Latin peoples, one must learn to use and appreciate their involved language, which is spoken in rhythm with much rhyme. This gives it its own peculiar musical quality which is difficult for the foreigner to acquire. Spanish abounds in words that are used interchangeably and this is confusing to the language student, but the greatest difficulty is the usage of the verbs,

for in Spanish there are no so-called "free verbs" as in English or German. They are all bound to the pronouns that go with them. Because of this fact there must be a different word to express change in person, number, tense, and mood, which makes an enormous vocabulary of very similar words that each have a different meaning but must be used exactly or the people do not understand what is said. The accent is very important in Spanish.

The common and illiterate people do not know all the forms of each verb, but they have ways of speaking among themselves so that the student must also learn the colloquial language of each country. The foreigner who can master the verbs with all their forms is able to speak Spanish and make himself understood.

The Negroes in South America have learned to speak Spanish or Portuguese and so have the various mixed races, but the Indians generally still cling to their tribal languages. Of many of these tribal languages very little is known.

In the Chaco of Paraguay there are about a dozen tribes of which two, the Lenguas and the Chulupies, live on our mission field. These aborigines speak slowly, often only one word or two at a time and in a staccato fashion which is difficult to imitate. The grammar of both of these languages is very involved and entirely different from either English or German. Both of them use the bound verb as in Spanish and the various changes are expressed by adding extra syllables to the stem verb. These may be at the beginning, called a prefix; in the middle, or an infix; and also at the end, which is a suffix. Of the Lengua, Rev. B. P. Epp says that it has no infinitive verb as "to go," but is always "I go," etc. Even a negative is expressed by the addition of an extra syllable. Rev. J. H. Franz says the Chulupie dialect has all the personal pronouns but they are not used in connection with the verb. The greatest difficulty, he says, is the manner or the sentence structure the Indian uses in expressing his thought. For example, we say "The man has a hand," but the Indian says, "The hand has a man."

In the San Juan Province of our field in the Choco of Colombia there are three Indian tribes. Work has been done among the No-anamas and a list of words has been compiled and some peculiarities studied, but of the grammar very little was known by the end of 1948. Jacob Loewen says the sounds of this language are in the field of English-speaking people, but two are definitely out of range and must be acquired. These are a vowel (also found among the Comanches in Oklahoma) and the glottal stop. In addition, some vowels must be spoken through the nose and some

are voiceless. Only the beginning has been made in learning the Noanama language.

Division II

Some Ways of Life Among the People of Latin America

The Home Life of the Latin Americans

The type and kind of homes as well as the manner of life lived in each country varies as much in South America as does the color of the skin of the different races found there. Even the Spanish-speaking people as a rule are classed as either rich or poor and the two standards are often very far apart. The rich live in comfort in beautiful homes and the poor, especially the negroes and the low mixed races, live in great ignorance in miserable huts.

The homes of the rich are mostly in the cities and are well built, clean, and many of them are most beautiful with enclosed gardens for the families and their friends. The ruling class is educated, well mannered, and given to hospitality. They have many servants to wait upon them and do all their work. In Colombia the rich women even take their servants along on shopping trips to wait on them and carry their purchases.

In the different South American countries, the structure of buildings varies as does the material available. In modern cities such as Montevideo, Uruguay, homes are built in the most beautiful fashion of bricks and cement. They are situated just next to the street with a private garden in the rear, but in the Choco of Colombia the cities appear much different.



This picture shows the harbor of Quibdo, the capital of Choco. These structures rest on poles very near to the river or in it. The homes in these sections of the towns are built of wood and al-

so of bamboo, and are situated along the streams, being elevated on poles.

The Home Life of the Chocoanos

The Chocoanos are the black people of the Choco of Colombia. Even if they do speak Spanish and are Catholic, they have a living standard all their own. Our missionaries say that even in the cities their moral and home life is on a very low level.



This picture is a typical scene of the Choco streams, showing the tiny huts along the shore. Some may have four walls while others have only three. Roofs are of palm thatch or grass. The people live in degradation, poverty and gross immorality. The children play in the water, looking for something to eat, and many half-grown boys still wear no clothes.

In the city of Istmina all the inhabitants are black excepting a few white men and their mulatto children. The business men have a somewhat higher standard than the others, but the average person is very poor and his house is built of bamboo and wood. Only the better houses have roofs of tin. The average home visited by our missionaries has a front room, which may be nearly empty except for a few seats and a place for the "Santos" (the saints); a kitchen in the back which is very smoked up because all the food is cooked over carbon; a sleeping room which usually has one bed to serve the entire family. The ones who do not occupy the bed rest on the floor. Many of these negro homes are ill kept. Some of the women sit about visiting or smoking while others iron or sew to earn some money.

The Home Life of the Noanama Indians

The Noanama Indians who live on our field in the Choco present a much different picture than the negroes who oppress them. Missionary Jacob Loewen tells us that history says these Indians

once lived in large villages along the San Juan River but now they are scattered in small groups. At present the family is the only social unit of this tribe and the father or the oldest brother is the lord of the house.

The homes of the Noanamas are round structures all standing off the ground on palm poles. The roof is made of palm leaves and practically reaches to the floor, which is made of split palm logs. In the middle is an open space in the form of a square. On three sides the floor is slightly elevated and these spaces under the roof form the sleeping quarters of the different family groups living in the house. The fourth side, usually toward the back, is the kitchen; it has a dirt floor where food is cooked over an open fire on the ground.

The Noanama Indians live on the food they grow and find in the forests and streams. This tribe moves often, but they stay long enough to harvest their crops of corn, platanos, bananas, rice and tropical fruits. Corn and the platano, which is a fruit resembling a banana but which is not good to eat raw, and the fish, birds, and game they may catch form the staff of life of this tribe. The corn is cooked when ripe and eaten in a thick soup, while the platanos are cooked green with salt.

These Indians do not have much to wear, for they are poor. The men have only a loin cloth and the women wear skirts made of one and a half or two yards of dress material which they wind about their bodies. The small children run about without clothes.

Strange as it may seem this tribe has standards above many others, for their custom, which is also observed, demands that a man have but one wife. Our missionaries say they have noticed that here is a love relation between father and mother and children. The wedding takes place when the boy is about eleven

years of age and the girl eight or nine. The families are not large, for most of the children die.

The picture shows some Noanama Indians on the



the river with their boats, their means of traveling in search for food. When the missionary meets them and asks, "Where do you go?" they answer, "Seeking life." This once rich tribe is now poverty stricken and friendless except for the missionaries.

The Life of the Indians in the Chaco in Paraguay

Among the many Indian tribes of the Gran Chaco there are those who have been classed among the most degraded people on earth. The ones living in the Paraguayan Chaco are savage nomads who never accumulate anything to help them advance in the world. Their great fear of evil spirits and the power of the medicine man causes them to continue in the ways of their fathers. When a member of the tribe dies, all that he possessed is burned



or destroyed and the entire camp is set on fire as the picture shows. These were homes of the Chulupies, but as soon as possible all move away to a new place because they fear the spirits will harm them also if they stay. Thus all these tribes have inherited from their ancestors are the fables and legends that are handed down from one generation to the next.

When an Indian band breaks camp, the women pack the few belongings into a net woven from the fibers of the wild pineapple plant. In that bag of belongings puppies may also find room. These nets are fastened to a wide band attached to the foreheads of the women and girls and hanging down their backs. The baby also hangs in a net sack or, if he is older, he may be clinging to the hips of his mother. The men walk along with only their bows and arrows ready to shoot. All they carry in addition to their bows and arrows is an Indian ax. The boys imitate their fathers by carrying little weapons. The caravan moves along the forest paths with a pack of dogs following. Often a little herd of sheep and goats may be led by one of the old men.

As soon as the new camp site is reached, the women do most of the work of erecting the new toldes, which are irregularly spaced near an open spot which serves as dance and sport ground.

According to seasons, these camps are set up either in the cool forest or in a sunny sheltered spot. The homes are built of branches and sticks stuck into the sand and covered with grass. Skins of animals form the beds when placed on the dirt floor. Cooking is done over open fires in any container that will serve the purpose.

Before the coming of the Mennonites, the Lenguas planted gardens of pumpkins, watermelons, sweet potatoes, and manioc. These gardens were found scattered far and wide in different localities. If the rains came and the plants thrived there was a feast for them when they returned to the spot. Meanwhile, they lived at some other place by hunting wild fruits and roots and capturing animals. Birds and their eggs, frogs, mice, lizards, snakes, worms, and grasshoppers as well as game of the forest form part of their diet.

The Lenguas and the Chulupies who live deep in the forest and do not come to the Mennonite settlements still wear only loin cloths. Those who live near the mission stations have by now learned to wear clothing of bright cloth that they buy at the stores. They have also learned to like to use a comb, a mirror, hair oil, soap, and even perfume, and all are willing to pay any price to get what they desire.

Travel and Transportation in South America

Much has been done for the modern traveler in recent decades in South America. Many conveniences have appeared such as good railway connections, roads have also been built to connect important centers of the republics and fine modern hotels. At the same time primitive native methods of travel are encountered. In general methods of travel depend on the climatic and geographic conditions of the various lands. In the places where rainfall is excessive, waterways form the chief source of travel and

transportation; native trails or modern roads are being used in the plains or the mountains.

This picture shows a typical river scene in the Choco of Colombia as the native black



men travel and hunt in the streams. They do not use oars but poles to push the boat ahead. On larger streams there are launches and houseboats which travel to the coast to connect the interior with the commerce of the world. The cities in the interior of Colombia are reached by railroads that connect them with the harbors of the land.

This picture shows the railroad station at La Cumbre on our mission field. The buildings look modern — far different than in the Choco. In the foreground natives are selling pan de bono,



which is made like a doughnut but of a different batter. When the train stops the vendors come to the windows to sell their wares to the passengers.

In the Chaco of Paraguay travel is still more primitive and our Mennonites use horses and wagons to go to a little railroad that ends out in the open with no conveniences at hand. The roads, which were just Indian trails, are slowly being improved to make travel easier.

Sorrow Among People in Latin America

Separation from loved ones always brings sorrow, but there is no such heathenish mourning among true Christians as there is in Catholic Latin American lands, both among the Catholics and the Indians. The heart-rending cries of these people show that they have no hope of meeting their loved ones in heaven, for they are told all must go to purgatory. In Latin America the Church of Rome rules and can make demands unheard of in Anglo America. We are told that money plays an even greater part there than in our own land; so at places only the rich can afford to have a funeral service in the church as is prescribed by Romanism, while those having less money may have only the service at the grave. Many Indians, though members of the church, are given no services at all.



This picture shows a group of Lengua women mourning for a member of their band. The Indian death wail is an unearthly, blood-curdling noise that can be heard for miles; it expresses the great fear that rules their lives. After a death, destruction begins at once of all that the deceased owned and also of the huts of the group. When some members are away and there is no one to pack their few belongings, they burn them with the huts. Some huts are seen in the background of this picture.

Section III

The Religions of Latin America

Indian Paganism

The paganism of the South American Indians has much in common with that of Africa. Many of the details of the beliefs and practices of these original inhabitants of the western hemisphere are still not known. In general there is a spirit-worship or a demon-worship of one kind or another with various ceremonies and many dances. As a rule the Indians believe in a Great Spirit who created man and the world; but they worship various objects of nature and animals, all of which are thought to possess spirit.

Even though ceremonies vary from one tribe to the next, all conform to the dictates of the medicine men who rule the people from birth to death. The work of these men is similar to that of the witch doctors of Africa. They are the heads of demon worship.

This picture shows a medicine man of the Chulupie tribe from our field in the Chaco of Paraguay. This one wears a beard, but most Indians do not allow their beards to



grow. In his ears may be noticed the round pieces of wood which are about two inches in diameter. To such men as this one, who is also a chieftain of a band of his tribe, the people may go when they are in trouble or illness. In the background are the huts the Chulupie tribe builds of sticks, branches and grass.

The Lenguas as well as the Chulupies are in constant fear of evil spirits and will do anything to keep them away. At nights one or two watchmen walk about the camp making weird and doleful sounds to frighten the evil spirits away. When someone is sick there is a special reason to fear, and the hideous noise continues all through the night.

During the past four hundred years many Indians have become Catholic in the various lands; but many of these are still pagan at heart, though outwardly they conform to Romanism. A missionary to an Indian tribe relates that the Indians say, "We pray to Mary and if she does not help us we go to the medicine men and they commune with the gods of our fathers who answer our prayers." The Noanamas on our field in the Choco, Colombia, are Catholic in name but have little use for the priest or the church. In very many cases the Indians have not received a rightful place in Romanism and still do not; so it is no wonder they cling to the faith of their fathers, especially if the foreign religion was imposed upon them.

Romanism in Latin America

Romanism, or the teaching of the Roman Catholic Church, is discussed here since it is now a native religion of the Latin American lands, but its religious and missionary activities will be discussed later. To understand why the people live and act as they do and to see the problems of the evangelical missionary, a brief study of the teaching of the Roman Catholic Church is necessary.

From books and articles written by ex-priests such as Joseph Zachello and L. H. Lehmann and missionaries among the Latin Americans such as H. S. Hillyer and Z. P. Carlos, the following has been taken to show what is believed and practiced in Roman Catholic lands. Much of what is done in foreign Catholic lands is not believed nor known among English-speaking members of the church in North America simply because the people here have received too much enlightenment and influence from Protestantism.

The worst threat of Romanism to the Gospel of Jesus Christ is found in the teaching of about "sin" which establishes the priesthood in absolute control of the souls of men. Romanism classifies sin as "venial" and as "mortal" and thereby has a hold on both the living and the dead. Catholic books define "venial sin" as an offense against God which is not "mortal" or unto death, but only weakens the soul, disposing it toward "mortal sin." The system has been perfected to get money from the people for serving the living and the dead, for only an authorized priest can baptize the baby to wash it from its "venial sin" and perform the sacraments during life which will keep souls out of hell. But for "mortal sin" each must pass through purgatory to suffer until the priest has prayed him out so his soul may go to heaven. So to keep the priest praying, the people must keep on paying, and thus the priesthood has come to stand in the place of God in saying what is sin and how salvation can be obtained. As a result the true Biblical meaning of sin has become as much lost as in heathendom. Redemption through Jesus Christ has been reduced to the fleshly level of man's workings. The works and doings of the priests cannot be questioned any more than God; so the people are taught to accept anything and everything as the truth.

The worship of pictures or images of Mary and the saints as well as many relics such as the bodies or parts thereof of the saints or things they have used while living is today as deeply rooted in Romanism as the idol worship of heathendom. Today Mary, the mother of Jesus, is worshipped in many different forms and by names such as "Queen of Heaven," "Mother of God," and a number of names used in connection with "Virgin" of some place, or some saint. New kinds of Marys are continually coming into being. In Spain even the mother of Mary is worshipped as the "Grandmother of God." In Latin America the apostles and others are worshipped as "Santos" or saints. But a picture or an image bought from a vendor or in a shop is of no value if it has

not been blessed by the priest's sprinkling it with so-called "holy water." The priest receives his gift and the faithful Catholic takes his "saint" home to place it beside the others on his altar, which may be a shelf or any other place to set things, and expects his prayers to be answered. This saint-making and saint-blessing business will keep on thriving as long as the people do not know the true Word of God. The best source of revenue is the sale of the "Scapular," which faithful Catholics must buy at least once a year. This is a sort of badge made of two small pieces of dark woolen cloth which may be decorated and is held together with two bands or strings. This badge, when worn one piece on the chest and the other on the back, is said to have power to keep the wearer out of hell fires; that is, if he is lawfully enrolled in the Scapular Confraternity and wears a badge when he dies. Other promises are indulgences or the forgiveness of certain sins and continued affiliation to Mary in true love, devotion of perpetual homage, confidence and love. This practice has become a fountain of wealth for the church of Rome. Many other religious emblems are worn about the necks as charms.

In Catholic lands many festivals must be observed in honor of the saints and of the dead. Among these is one of great importance, namely All Souls Day, when the graves are decorated and the priests make the rounds to pray for those whose families have paid. Another day is observed on the second of August when all faithful Catholics are to pray the prayer of Alphonsus. It is this man who wrote the laws that are approved by the Church of Rome that tell when a Roman Catholic may lie and steal for a just cause, commit adultery, get drunk, break laws of any land, etc., and still not be guilty of "mortal sin."

To accept without question the teachings of the Roman Catholic Church is called "faith" in Romanism; therefore it is something entirely different than what the Bible teaches. As rigid as Romanism is in many respects, it is as flexible in other, and therefore adds to its belief anything that does not oppose the progress of Rome. In the Latin Americas many Indian beliefs and practices have been accepted, which give the Catholic Church there a peculiar character not found in other lands.

The priests who came to South America did not bring the Bible but the teachings of Rome to the Indians and the negro slaves the Spaniards brought along. It is no wonder that the social and moral level has never been raised above that of their own paganism. Visitors to Latin American lands are appalled at the moral conditions

of the priests and the people. There seems to be no conscience in these matters. Illegitimate births are registered as legal with no disgrace connected with them. Drunkenness is a part of feasting, and gambling and lotteries are practiced with the blessing of the church.

Because of all its practices there are many people in Latin America who have lost faith in the Church of Rome and inwardly despise it. There are many atheists and others who seek something real in some cult. Of this group many join the liberal parties and fight for freedom as their constitutions grant, while those who cling to Romanism oppose them and seek to keep Rome in power over the souls of men in Latin America.

Occultism in Latin American Countries

Occultism refers to the hidden or mysterious practices to which many of the people of Latin America have fallen prey. Through the centuries Romanism suppressed all Biblical evangelism, but it paid no attention to such cults as spiritism, theosophy, Rosacrucianism or even atheism. These cults have arisen largely because the cultured and thinking people have lost faith in the saints and the saving graces of the Church of Rome, so they are turning to something else. They still have nominal connections with the Church and many still attend mass but also go to other meetings of various cults.

Of all cults present in Latin America spiritism is most common, and there are said to be tens of thousands involved in it. The meeting places of spiritism often have names of some Catholic Saint, which helps to confuse the masses. The orthodox priests say nothing of this practice and the liberal ones allow the spiritist sessions in the Catholic Church. The Catholic Church does not excommunicate members for communing with spirits of the underworld, but is quick to label anyone who is caught attending an evangelical meeting as a heretic.

Missionaries say it is easier to reach those involved in spiritism with the gospel than to reach those who are satisfied in Romanism. The many Indians who have never been a part of the system of Rome and the many who in their hearts have turned away from the teaching of the Catholic Church are today the great challenge to the Church of Jesus Christ to help the believers in Latin American lands in evangelizing our neighbors to the south.

PART II

CHRISTENDOM IN LATIN AMERICA

The Roman Catholic Church in Action in Latin American Lands

The Roman Catholic Church has been active in the western hemisphere for over four hundred years. Upon the heels of the Spanish and Portuguese soldiers followed the Franciscan, Dominican and Jesuit priests, who began to teach the doctrines of Rome. Of these the Jesuit order has been the most active agent for Romanism. Among the early priests were noble souls who were sincere in their beliefs and tried to convert the Indians. They faced danger, disease and persecution as they pushed their way into Mexico and Central and South America. Yet the best of them were but a part of the political machine that was set up all over the territory conquered by Spain and Portugal. The wealthy, intelligent Indian tribes were conquered and reduced to slavery and converted to Romanism, which left them in a state below their paganism in many respects, but no one cared for the jungle man since he had no gold or silver. To this day there are many Indian tribes living deep in the jungles that have never been touched by Romanism. Through the centuries very little love has been shown to Indians, but Romanism has absorbed many pagan practices of the Indians so that the Roman Catholic Church of the Latin American world has a peculiar color of its own.

Through the centuries the power of the Roman Church has been political rather than spiritual, and to maintain its supremacy the infamous Inquisition of Spain was also introduced into the New World. Thus all Biblical Christianity was excluded and all who did not conform to the pleasure of the church were labeled "heretics" and became subject to persecution, boycott, violence, imprisonment or even death by an assassin's dagger or bullet.

Romanism such as was introduced into South America thrives where the masses are kept in ignorance; therefore the Church suppressed schools or any enlightenment for the common people. The reading of the Bible was strictly forbidden. In many of these countries the first education given to the common people was made possible by Protestant Mission schools during the past century. Because of this political power of the Church of Rome, the history of the Church of Jesus Christ has been written in tears and blood in Latin America.

Early Evangelical Christianity in South America

The Bible and the first gospel message came to South America when a group of French Huguenots founded a colony at Rio de Janeiro in 1555. The Portuguese destroyed the settlement, so a few Christians who had escaped began mission work among the Indians. But the Jesuits found them and all were killed. Thus ended the first attempt to bring the Gospel to the New World.

Almost two hundred years later, in 1735, the Moravian Brethren succeeded in entering and establishing a work in British Guiana which spread into Dutch Guiana in a few years. But the Spanish-held world remained closed until 1820 when the British and Foreign School Societies opened a work in Argentina. This also was crushed by pressure from Rome; however, the British and also the American Bible Society continued to print Spanish and Portuguese Bibles and managed to get colporteurs into many lands. These colporteurs from Europe, America and also from Latin American countries suffered much. A number were beaten and imprisoned and several were killed, but over two million copies of the Word of God went to South America as well as thousands of tracts, books and periodicals, many of which were seized and burned by the followers of Rome. This work, however, was not in vain, for it was instrumental in opening the continent to the Gospel.

Almost three hundred years passed before Brazil again received the Gospel when D. P. Kidder entered the land in 1836 to open an enduring work for the American Methodists. The second mission was opened in 1855 and more followed, so that today Brazil has more Evangelical Christians than any other South American country.

The first mission to be opened in Colombia was in 1856 when H. B. Pratt began work for the American Presbyterians. This mission, which stressed educational work, was for many years the only one in the land. In recent decades other denominations have entered so that by the end of 1948 there were twenty-five mission societies giving the Gospel to natives of Colombia.

In Paraguay the Indians were the first to hear the Gospel, brought to them by an English captain, Allen Gardiner, who took up the challenge to evangelize some of the world's most depraved peoples. He was driven off by the fierce savages, so he sought refuge in a Spanish-held port where he died of starvation before the English ship reached him with supplies. As a result the South American Missionary Society was founded in 1844 and

continued as the first mission among the Lengua tribe in South America. In 1888 Barbroke Grubb began a mission among the Lengua tribe in the Gran Chaco of Paraguay which extends into Argentina and Bolivia. Much time and effort has been expended in giving the Gospel to these savage Indians.

The Present Evangelical Church in Latin America

The faith in our Lord Jesus Christ as presented in the Bible only took root in Latin America about a hundred years ago. Since then the movement has gone forward in spite of almost overwhelming difficulties caused by the organized forces of Rome. In all of the Latin American countries there are said to be more than two million evangelical Christians. The largest number is found in Brazil, but in Argentina there are also some large churches in the cities. As a whole, however, the Christian groups are small and many are still in their formative years and not well organized.

Opposition has been greater in some countries than in others and some fields also were more open to the Gospel than the average but as a whole progress has been slow, especially in Colombia where the first mission had only six hundred members after eighty years of work. Some of the later missions have had more responsive fields and the church in Colombia is growing though it is still very small compared with the number who are still unreached.

From this young Latin American church the Lord has called forth mighty men of God who are used in the upbuilding of His church in South America. From the radio station "The Voice of the Andes" of Quito, Ecuador, many gospel programs reach the homes and hearts of the wealthy and educated classes of the various lands. There are also a number of training centers where young native workers are established in the Word of God and sent forth to their own people.

Because the pressure from Rome has been heavy, modernistic and liberalistic social gospel teachers have not been attracted to Latin America. The church has not grown so much in numbers as spiritually; therefore, it is as a whole evangelical. In order to stand against Romanism better, Christians of Latin America have been working together regardless of denominational differences. In time conferences were formed to strengthen the believers and help solve the problems common to all.

In 1946 the Inter-Missionary Conference of Colombia took steps to become a part of the National Association of Evangelicals

and also provided for a representative with the government to help keep the door open for the Gospel. In this way the Latin American Evangelical churches moved together so that by the end of 1948 plans were under way for the first All Latin American Evangelical Christian Conference to be held in June, 1949, at Buenos Aires, Argentina. This was to draw all Protestants from the Latin-speaking world together and therefore delegates from churches of Mexico, Central and South America were invited. Men of God from North America, Spain and France were asked to serve on the program. In those places where the churches are still very young they were represented by their missionaries. This step toward Christian union is a great victory for the Evangelical Churches of the world and their missions in Latin American countries.

The Gospel Message in Latin America

The Gospel of Jesus Christ is the same the world over, but the reaction toward it varies in different races, depending on their religious beliefs. The Roman Catholic has been taught that only a priest can show man the way to heaven and when he speaks he stands in the place of God. Because of this, the presentation of the Gospel presents a conflict to all Roman Catholics. The Indian tribes are pagans who worship demons and their hearts are darkened to all knowledge of the true God, so the Gospel message is considered foreign and not for them.

Because not all Catholics cling to Romanism in the same degree, there are several reactions to the Gospel when it enters a Catholic Latin American community. As a whole, the white or nearly white Spanish-speaking people are less easily reached by the Gospel than the Negroes, especially in Colombia. Many Negroes and also the Indians, who are all nominally Catholic on our field in the Choco, Colombia, detest the priest and his dead religion. Many gladly accept the message of the Gospel and want to be classed as evangelicals, but they continue to cling to their vices and immorality. Among all the races are fanatics who will not be seen in the presence of the missionary and among these are those who are willing to become the tools of the priests in harming the evangelicals.

Our missionaries in Colombia say they find four classes of Catholics: the fanatic, the indifferent, those who consider the Gospel and those who listen to its proclamation. The fanatics rarely come to the mission, but the others are contacted in the clinic and

in the services on the street and in the chapel. The indifferent person comes for help but is unresponsive to the Gospel message and hears nothing that has been said. There are those who listen and consider the message and then dismiss it as impossible. But there are those who are responsive, give their mental assent and say, "Yes, yes," and return to hear more. These are the ones who allow the Holy Spirit to work on their hearts. It may still take a long time before they understand the plan of salvation and are willing to leave their favorite saints and accept Christ as the only Saviour.

The work among the Indians is also difficult and slow. The presence of Romanism in the land has done much to create indifference among the Indians. They have either embraced the Catholic faith in part or as a whole or they have observed the injustice done to them and therefore trust no one with a foreign religion. One missionary found it difficult to win the Indians as long as he spoke of Christians to them. In their minds that meant to be asked to join the forces who hated and abused their race. So he presented Jesus Christ to them and asked them to become "Creyentes" or "Believers." Many tribes are hostile to the missionaries because they fear their religion will also seek to enslave their people. There are, however, still many tribes who have been left untouched by Romanism and who are living in their own paganism. Such are the tribes on our field in Paraguay. They, too, have been very slow to leave their demon worship and turn to Christ.

Mennonite Missions Among Latin Americans

The Mennonites have also had a share in bringing the Gospel to Latin America. Up to date (1948) several groups have opened missions serving Latins, Indians and Negroes in Latin American countries as well as among Mexicans in the United States.

As early as 1917 the Mennonite Conference began work in Argentina where T. K. Hershey opened a field. They have a field among Latins in the provinces of Buenos Aires and Cordoba and another was begun in 1943 in the Chaco of northern Argentina among the Toba Indian tribe. By the end of 1948 they had seventeen stations in Argentina and thirty-eight missionaries had served there. One field among the Spanish-speaking people they had 638 members and eight ordained native workers. The Mennonite Board of Missions and Charities is also operating in Puerto Rico and among Mexicans at several places in the United States.

Mennonites who settled in Fernheim Colony in the Chaco of Paraguay were the first of the churches of South America to begin mission work among the Indians. This mission was opened in 1935 and was operated jointly by mission-loving Mennonites of three groups until 1945, when they asked help from the Mennonite Brethren Conference of North America.

The General Conference of Mennonites opened a field in Colombia in 1946 at Cachipay in Cundinamarch State not far from Bogota, the capital of the republic. Rev. Gerald Stucky was their first missionary and by the end of 1948 nine workers were on the field serving in educational, medical and evangelistic phases of the mission. This mission operates under the Board of Foreign Missions of the General Conference of the Mennonite Church.

The Mennonite Brethren of North America have fields in three countries of South America and a field along the Rio Grande River in Texas. The mission in Paraguay serves two Indian tribes; the field in Colombia has stations among the Latins, the Negroes, and one Indian tribe; and the one in Brazil was opened to care for homeless children. The work in Paraguay was accepted in 1945 and the same Conference voted to open the fields in Brazil and Colombia. For details on these fields see Part III of this chapter.

PART III

THE MENNONITE BRETHREN MISSION FIELDS IN SOUTH AMERICA

Introduction

Like the other churches of America, we as a Conference also began our foreign mission work in the Orient and did not turn our eyes to the neglected continent of South America until 1945 when we accepted the field in Paraguay and decided to open two other fields.

The three Mennonite Brethren mission fields in South America lie in far distant republics. Our mission field in Colombia is near the Pacific Ocean just below Panama, the one in Paraguay lies in the center of the continent and the work in Brazil is in the State of Parana near the Atlantic Ocean.

The field in Colombia is our nearest South American mission. Hillsboro, Kansas, is less than five hundred miles farther away from La Cumbre, Colombia, than Curitiba, Brazil, where we have a mission. The approximate distance by air from our stations

in Colombia to Paraguay is 2000 miles and to Curitiba it is 2400 miles. Even though the two fields in Paraguay and Brazil are comparatively close together, they are still far apart and communication is difficult.

Section I

Our Three Mission Fields in South America

Division I

The Paraguayan Chaco Indian Mission

Events That Led to the Organization of the Indian Mission

A series of events led to the opening of a mission among the Indians living in the Chaco of Paraguay. In 1930 the Lord opened Paraguay for a group of homeless Mennonites from South Russia to settle in the Lengua Indian territory. The Fernheim Colony was founded and soon the Mennonites learned to know the Lengua tribe and found them a peaceable group, though steeped in awful demon worship. Soon some received a burden for the souls of these Indians and began to pray for them. As a result a conference was called on July 9, 1932, where representatives from the Mennonite Brethren, the Evangelical Brethren, and the Mennonite Church met to consider plans for evangelizing the Indians. A committee was organized composed of three members from each church except the Evangelical Mennonite Brethren, which had only two, and plans were formed to organize a mission. But the Chaco-Bolivian War hindered their undertaking until January, 1935, when the Bolivians were driven westward. Thereafter, the work began.

Chief Anton had been befriended and he and some of his men came to select a spot of land to begin a mission station. Ten acres of land were cleared and planted southwest of the Fernheim Colony.

In Paraguay evangelical mission work requires the sanction of the government to prevent any disturbance by enemies of the Gospel. So a document was prepared and signed by the Oberschulz (head officer of the Mennonite colony) and by three men who formed the committee on church matters and was sent to the officer on lands and colonies. The translator who was hired for this service had misgivings, but the Lord answered their prayers and a favorable answer was given in March, 1935, by Sir Genaro Romero.

The next step was the formation of a mission conference or society to proceed with the actual work. On September 17, 1935, the society met at Filadelfia and adopted a plan for membership and a constitution and elected the first Mission Committee. The mission was named "Light to the Indians."

Light to the Indian Mission in the Chaco

The government permission had been granted and the Gran Chaco Mission Conference had been organized at Fernheim Colony so the Mission Committee sought a location to begin the actual work among the Lengua Indians. With help from Chief Anton, the brethren G. Giesbrecht, N. Siemens and G. Schartner went out in October, 1935, located a spot near a waterhole and cleared a place to build the first mission home. The brethren and the chief knelt and prayed that God would undertake and guide the work. The Lord called Brother and Sister Abram Ratzlaff and Brother Abram Unger who volunteered to move to the station and begin the farm work for the mission and try to induce the Indians to come there to live.

In the winter of 1936 the Mission Committee decided to move the station to another place because the water was poor and it was too near to the colony. A larger, more suitable place was found twenty miles south of Filadelfia, and a road was built directly to it. This was a spot which the Indians loved and called Yalva Sanga. As soon as the first buildings were ready at the new place, the Ratzlaffs and Brother Unger moved to Yalva Sanga. In 1937 Mr. and Mrs. Gerhardt Giesbrecht went to the station to begin the language work and give the Gospel to the Lengua tribe. B. P. Epp came from Canada to join in the language study with Rev. Giesbrecht. With help from America the Gran Chaco Mission Conference of the Fernheim Colony carried on this work alone until this mission became a Mennonite Brethren field and the work has been carried on jointly since then.

Events That Led to the Acceptance of the Paraguay Mennonite Indian Mission

The Fernheim Mission Society saw the great task of evangelizing the Indians and felt the weakness of a pioneer church, so they were lead to the thought of asking some conference in North America to take over the work. When A. E. Janzen, who was sent to Paraguay by the Mennonite Central Committee, was in the colony the missionaries and the Fernheim Mission Committee met

with him on June 29, 1943, and decided to ask the Mennonite Brethren Conference of North America to consider taking over the work, because most of the missionaries belonged to that Conference and most of the support from North America had come from that Church, although help had also been received from other Mennonite groups.

A. E. Janzen was asked to meet with the Board of Foreign Missions in October, 1943, where he recommended taking up the work among the Chulupie tribe. The Board, however, went even farther and declared its willingness to accept the responsibility for the entire work among the Chaco Indians, including the Lenguas. This action was reported to Paraguay by H. W. Lohrenz shortly before his death. When A. E. Janzen became Executive Secretary of the Mission Board in April, 1945, he began official negotiations. A document for acceptance of the mission was prepared with B. P. Epp, missionary on furlough from Paraguay. This was presented to the Mission Board and to the churches to be voted upon. Since the churches generally favored the acceptance of the mission, the plan was presented at the General Conference sessions in 1945. The field was accepted with the stipulation that the Paraguay Mennonites would continue to support the work as before and that the farm and the inventory then owned remain the property of the Fernheim Mission Society. Horses, feed, and farm products, it was agreed, were to be provided for the missionaries.

Our Paraguayan Chaco Mission Field

The first mission field in South America to become a work of the Mennonite Brethren was opened in Paraguay at Fernheim Colony in the Chaco. The Republic of Paraguay is divided into two parts by the Paraguay River; the eastern part which is Paraguay proper, and the western part which is the Chaco. These are geographical and not political divisions. Both are formed by a number of districts.

The Gran Chaco, or great forest, is the Indian country which lies in the center of the continent in the Republics of Paraguay, Argentina, and Bolivia. The Paraguayan Chaco is a rather level section sloping gradually to the west and is covered with trees or bush with open spaces called camps. The low camps are covered with water-grass and palm trees and are ideal cattle lands. The forest is dense, but alternates with smaller and larger camps. In

this section of the Mennonites located and settled in colonies. The first Mennonites came in 1926 directly from Canada to settle Menno Colony. The homeless Mennonites from Russia found refuge in the Chaco during the years from 1930-1932 when Fernheim Colony was settled.

To reach our field, the missionaries go to Asuncion either by river boat or by air. From there they take smaller boats up the Paraguay River as far as Port Casado. This takes three or four days. Then for a distance of about ninety-five miles they travel on a little railroad that ends in the wilderness at Kilometer 145. The last lap of sixty some miles must be traveled in wagons drawn by horses or even oxen over poor forest roads. By the end of 1948 there were a few trucks in the colony to help ease the burden of transportation.

Our mission field is the vast Indian territory surrounding the Menno and the Fernheim Mennonite Colonies. The Lenguas who roamed this territory were once a great tribe, but when in 1943 our missionaries conducted a survey they found there were only about a thousand living members of that branch of Lenguas. Today another tribe has moved into the territory.

The Chulupie tribe used to confine itself to the Picomayo River region along the border of Argentina, but in 1935 during the Chaco Bolivian war bands of Chulupies came into Lengua territory and in this way also came into contact with the Mennonites. After the cotton crop was gathered most of them returned to their former habitat, but a group remained near the colony and each year more remained there while other bands still come and go. There are now 5000 members of the Chulupie Tribe to be reached with the Gospel.

The Lengua and the Chulupie tribes are nomads and seemingly cannot be kept at any one place long enough to make permanent homes. Both come to Filadelfia to the Mission Camp Ground to earn a little money to buy articles they have learned to like and use and also to get the refuse from the slaughter house. They may stay a few days or a few weeks, as their desires or fears prompt them. The Lengua tribe is rather peaceful and seldom has fights among its members, but the Chulupies are rather quarrelsome. Both tribes live on a very low scale of life, but they have the ability to learn other languages when given an opportunity. Their moral degradation and their demon worship makes them very slow to comprehend divine matters, but also for them the grace of God is sufficient.

Division I

The Mennonite Brethren Mission in Brazil**Events That Led to the Opening of a Field in Brazil**

A chain of events led to the opening of a mission among children in Brazil. The first step toward this goal was the coming of Mennonites from South Russia in the years 1930-1931. The first group settled on the Stoltz Plateau in the Krauel valley in the State of Santa Catarina. In 1937 about two hundred families moved some 250 miles north near Curitiba in the State of Parana. They settled in three villages five and six miles from the city and others moved into the city to find employment there.

In 1940 the Lord burdened Mr. and Mrs. Jacob D. Unruh to go to Brazil to assist the Mennonites in their spiritual problems at the new settlement. They served there for some time until World War II conditions complicated their work among German-speaking people and they were led to seek employment in an orphanage at Porto Amazona, Parana. Here they learned the Portuguese language and became acquainted with the nature of the work among children. This gave them a love and an understanding for the needs of the orphans of Brazil.

After their return to America in 1944, Mr. and Mrs. Unruh felt constrained to present an appeal to the Board of Foreign Missions to open a children's work in Brazil. The board was interested enough to begin investigations and called Rev. Unruh for his testimony before the General Conference sessions at Dinuba, California, in 1945. As a result a recommendation was made to the Conference to open a field in Brazil and to send Mr. and Mrs. J. D. Unruh out as the first missionaries. This recommendation was accepted by the Conference.

The Task of Opening a Mission in Brazil

It was no small task for Rev. Unruh to locate a place to begin his mission work. Much time was spent in prayer and no effort was spared in investigating locations far and near from Curitiba. It was about a year later that the first opportunity came to buy some land near the little town of San Jose, but difficulties arose and it could not be purchased. Then the Lord directed them to another place some seven miles west of the city of Curitiba. The brethren who were chosen from the churches of Brazil to assist

in the selection of a field and Rev. Unruh took this as an answer to prayer and accepted the price of \$16,000 on December 20, 1946. By February 14, 1947, this became the property of the Conference.

In the fall of 1948 the Mennonite Brethren Mission at Curitiba was incorporated to receive full recognition and protection from the government. The plans for the constitution and the charter were prepared in close cooperation by the missionaries and the Mission Committee in Brazil with the Executive Secretary at Hillsboro, Kansas. Thus we now have a recognized mission work in Brazil.

Our Field in Brazil

Our children's mission among Latin Americans lies in the State of Parana in the country of Brazil. This is the largest republic on the South American continent. Since it was crossed by the equator in the north and reaches south to Uruguay, it has a great variety of climates from very hot and humid in the north to mild and comparatively dry in the south. Geographically it is divided into three great regions that correspond to its great river systems: the Amazon in the north, the Sao Francisco toward the center and the Paraguay-Parana basin in the south.

The Republic of Brazil is divided into many states. Our field lies in Parana, which is toward the south and along the Atlantic coast. North of it is the State of Sao Paulo; south, Santa Catarina; and west lies the Republic of Paraguay and the State of Mato Grosso. The State of Parana has an area of 77,160 square miles and is divided into two main regions, that of the low coastal plains and that of the high plateau. The lowlands are swampy, thickly wooded, and unhealthful, but the high plains are grassy in the north and wooded in the south. The climate of Parana is mild, and the highlands which lie on an average of 3,000 feet above sea level are comparatively cool, dry, and healthful. The climate and soil allow the production of fruits like apples, pears, plums and grapes and some wheat as well as Paraguayan tea, called "Yerba Mate" which is grown in the wooded sections.

The city of Curitiba, which is the capital of Parana, has an altitude of 3,120 feet and is connected by a railroad to the coastal city of Paranagua. The population consists mainly of foreigners or their descendants who are Brazilian only by naturalization; therefore the city has a rather European character. The native Brazilians are of Portuguese blood, some of whom also have an infusion of Indian. The Latin population is good-natured as a

whole but lacks vigor and the willpower that it takes to make a fortune by hard work.

The country surrounding the city is a rolling grassy plain which is not very fertile but serves as good grazing land for cattle. This is where the Mennonite settlers are making their living with dairy farming. Our mission farm lies near these Mennonite settlements about seven miles from the city of Curitiba.

In a limited sense the mission farm of the orphanage and the surrounding territory is our mission field. But in a greater sense it takes in the city and the entire State of Parana, for children come from all over and find their way to the capital city from where they may be taken into the home.

Division III

The Mennonite Brethren Mission Field in Colombia

Events That Led to the Opening of a Field in Colombia

Through the years the Lord continued to speak to the Board of Foreign Missions about opening work somewhere in South America. Of this the minutes of the board meeting of May, 1942, record, "that South America has gained in its appeal to us as a future mission field. However, we feel the need of more information about opportunities on that continent. It shall be our purpose to obtain this as soon as possible."

In 1942 the Lord prepared a number of workers who felt called to Colombia in South America. This was reported to the Mission Board by G. W. Peters, then president of the Western Children's Mission in Saskatchewan, Canada. The Board took notice of this and at the Conference of 1943 recommended the opening of new fields.

The Mission Board decided to invest some funds to send G. W. Peters on a trip during the fall of 1943 to make a survey of the northern countries of South America as well as to study missionary conditions and needs of these lands. Rev. Peters returned and recommended that our conference undertake to evangelize the untouched areas of the Choco of Colombia. As a result Mr. and Mrs. Daniel Wirsche were the first missionaries to be appointed to enter Colombia to open a field.

Mr. and Mrs. Wirsche first went to Palmira, Valle, to study the Spanish language. There they found help and advice from the missionaries of the Gospel Missionary Union. From Palmira Rev.

Wirsche inquired into possibilities of missionary work and the Lord directed him to an unoccupied independent mission in La-Cumbre, Valle. This could be purchased in the summer of 1946 and Mr. and Mrs. Wirsche moved to La Cumbre in August. Since that time this station has become the headquarters for our work in Colombia and from there the other stations were opened in the Choco.

The Task of Opening Our Mission Fields in Colombia

The Mennonite Brethren Mission Field in Colombia was opened by conference workers. The station in the Choco was chosen by the Mission Board upon the recommendation of G. W. Peters. The station at La Cumbre was selected by D. A. Wirsche.

The station at La Cumbre was started by Miss Anna Woof of Pennsylvania, a worker for the Plymouth Brethren. When she had to leave the field she offered it for sale. That we learned of this was evidently a direct leading from the Lord, so the mission was purchased and as soon as possible the Wirsches moved there in August, 1946. The mission was incorporated under the name "Mission de Los Hermanos Mennonitas de America" or "Mission of the Mennonite Brethren of America." Through the La Cumbre station the Lord has provided a possibility of carrying on work in the torrid Choco, because it is high and healthful and serves as a center where the tired workers may go to rest.

The first contacts with the people in the Choco were made by the two brothers, Daniel and David Wirsche, during the month of April, 1946, when they toured along the rivers and roads of the Choco to find locations to begin the work on the large field. In 1947 Brother David Wirsche went to stay at Quibdo to study the conditions of the field and Mr. and Mrs. J. A. Dyck joined him to find a place in Istmina to begin the work. It took them four days to travel to Istmina and there the Lord answered their prayer and directed them to the American Gold Mining Company through whom they were able to rent one of the best houses in town. By October, 1947, the work was fully opened by the missionaries Mr. and Mrs. Dyck, Mary Schroeder, Kathryn Lentzner, and Annie Dyck.

The field of the Indians was first visited in 1946, but it was not opened until after Jacob Loewen joined David Wirsche to locate a station at Noanama. In July, 1948, the brethren found an old native house for rent and the work was begun with the Noanama

Indian tribe. The house was expected to serve until a home could be built for the Loewen family.

Our Mission Field in Colombia

Our third mission field in South America is in Colombia. This country is divided into various Departments and Commissaries or Intendencias which correspond to states and territories. The Departments have more liberty than the Commissaries. Our La Cumbre station lies in the Department Valle (valley) and our larger field is in the Intendencia of Choco. When the Spaniards entered Colombia they found a tribe of Indians called Choco so this region has been given that name. Cali is the capital of Valle and Quibdo of Choco.

The La Cumbre field includes the city of 1000 people and the surrounding villages. This town lies 5000 feet above sea level on the first range of the Andes about eighty miles from the coast in a valley of the mountains. It has railroad connections to all the important cities of the land as well as to Buenaventura on the coast.

Our major field is north of La Cumbre along the Pacific Ocean. It is about 250 miles long and about 50 miles wide. Since the Choco receives from 300 to 400 inches of rain a year, there are many large streams to provide transportation routes in this part of Colombia. The Choco is divided according to its three main river systems, thus forming the provinces of El Atrato in the north in which lies the city of Quibdo; El Pacifico, a strip along the coast; and San Juan in the south. Istmina, on the San Juan River, is the capital of the province. It has river connections with six or seven towns along the stream and several more along a road which leads to Quibdo.

Thus far (1948) our work has been confined to the San Juan Province of the Choco and therefore Istmina is the point farthest north, 273 miles from La Cumbre by water and land and 115 by air. The Noanama station is on the San Juan River 51 miles below Istmina. River boats are very irregular and long delays often occur during journeys from the Choco to a place in Valle.

The population of La Cumbre and vicinity consists of Colombians who are descendants of European stock, mostly Spanish with varying mixtures of Indian blood. These people all speak Spanish and are Roman Catholic. The wealthy live in ease and comfort and the poor in great poverty.

The entire population of the Choco is estimated at nearly one-half million. Ninety per cent of these people are negroes called Chocoanas and the rest are various Indian tribes with a white man here and there. The Negroes were brought to Colombia in the sixteenth century as slaves and now they form five per cent of the population of the republic. They have accepted the Spanish language and the religion of Rome.

In the jungles of the Choco there are still five or six tribes, speaking several dialects each. In the San Juan Province there are three tribes: the Noanama, the Chamis and the Bauda. When the Spanish found these tribes the Noanamas numbered some 20,000, but now there are only a few thousand left. This tribe is nominally Catholic, but they have little love for the priest, his house, or the church. By the end of 1948 our mission work had touched only the Noanama tribe of the Choco.

Section II

The Mennonite Brethren Mission Stations on Our South American Fields

Division I

The Stations of the Paraguayan Mission

Introduction

The Fernheim Mennonite Colony is located in the Chaco of Paraguay in the Lengua Indian territory. Since the tribes stay no place for any length of time, it was hard to decide where to begin the work. The first thought was to find a place the tribe liked in the forest and then try to form a settlement for the Indians, so a farm was opened where it was hoped these nomads would settle down. Since the Indians began to come to visit the town of Filadelfia more and more, a camp ground was opened for the Lenguas and also for the Chulupies. So we now have two stations about twenty miles apart.

Yalva Sanga Station

The Lengua Indian Colony was opened in 1937 at a favorite camping spot of the Lenguas which they called "Yalva Sanga" or "The Camp of the Large Turtles." It lies twenty miles south of Filadelfia deep in the forest. The Indians helped to locate the station and also pointed out the path where a road should be made directly connecting the station with Filadelfia.

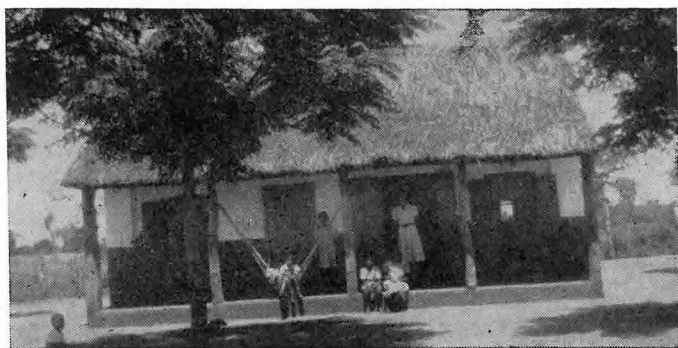


The picture shows the Lengua Indian Farm and the buildings made of adobe brick with grass roofs together with the citrus

trees which the missionaries planted. The first house was dedicated October 10, 1937. The larger building to the right is the home of Mr. and Mrs. Gerhard Giesbrecht. There is also a church where services are conducted with the Indians who come to the farm. On this farm cotton, kaffir, beans, peanuts and other crops are grown. Early in 1948 there were 270 head of cattle.

The old pagan Indians, however, would not settle down but kept on roaming as they always had, so the Indian Colony did not develop. Young men who have become Christians in recent years have expressed the desire to live apart from the demon-worshipping tribe members and bring up their families in the fear and knowledge of the Lord, so in time this will become a Christian Indian colony. During 1948 Mr. and Mrs. G. Giesbrecht and a few single workers managed the farm and did the mission work at Yalva Sanga.

The Indian Children's Home



This picture shows the home the mission built for the Indian orphan children who were taken in by the missionaries. On the porch is seen Miss Katja Siemens (later Mrs. Jacob Klassen), who

was in charge of the work in 1948. The children are playing about the house.

The Filadelfia Camp Ground

In order to attract the Indians a place was set aside for them to build their huts and make themselves at home as long as they wished to stay at Filadelfia, the Mennonite town. Groups of both the Lenguas and the Chulupies live on the ground at the same time and either band comes and goes when some festival calls to another place or fear of the demons drives them to leave.



The picture shows the simple chapel which was built to conduct services when the Indians come to Filadelfia. This building also serves as the schoolhouse for the Chulupie children.

The Missionary Homes at Filadelfia



By 1948 there were three missionary families living in Filadelfia, and comfortable homes were built for them. The first picture shows the house where Mr. and Mrs. B. P. Epp lived while



working at the Indian mission. This house is made of bricks and has a tin roof. It stands beneath large trees and provides a place of rest when the missionaries return from weary journeys of following the Indians.

The second home shown on the previous page is that of Mr. and Mrs. J. H. Franz, who joined the missionary staff in Paraguay to begin mission work among the Chulupies.

Division II

Our Mission Stations in Brazil

Introduction

Our first mission station in Brazil was opened on a farm of fifty acres located on a highway which connects Curitiba with Santa Catarina. The nearest Mennonite settlement is only a few miles away and another lies 250 miles south in the State of Santa Catarina.

The farm had some buildings on it when Mr. and Mrs. J. D. Unruh moved there early in 1947. At once they began to rebuild and to erect new structures to meet the needs of the orphanage. Before the end of the year the training program had begun which was to reach children with the gospel and make them useful citizens.

Not long after Rev. Unruh had started the mission he learned of a settlement where there was no religious instruction given so he made plans to go there to conduct services and thus a secondary station was opened at the small town of San Jose. As workers will be sent out to this field, many more places may be found open to the Gospel of our Lord Jesus Christ.

The Mission Farm

The Mennonite Brethren Mission Farm is located on a highway seven miles west of the city of Curitiba in the State of Parana, Brazil. This farm has an orchard of grapes and fruit trees, and fields for corn,



potatoes, sweet potatoes, beans and other vegetables, and a part is in timber. The picture shows a part of the farm, the buildings in

the center, some fields, and many trees. The tall tree to the right is one of the pines native to Brazil. Such trees are in the timber lot and they are valuable for building material.



This picture shows Rev. Unruh among the trees and logs he felled and prepared to be taken to the saw mill to be cut into lumber. He is seen standing in the center behind several large logs. This

was hard work which Rev. Unruh did to save money on the buildings for the mission.

In 1948 Rev. Unruh had several cows, some hogs and poultry on the farm to supply milk, eggs, and fresh meat for the mission. He also had a few horses for travel and power. Much of the livestock was donated by members of the churches in Brazil or bought with special gifts from the homeland.

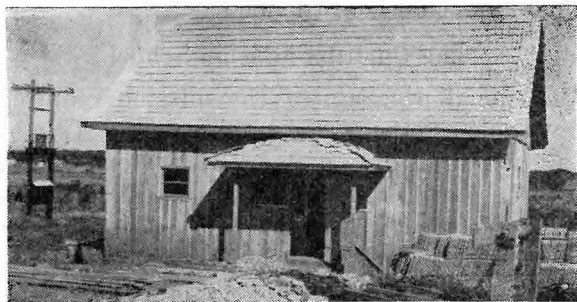
The Curitiba Mennonite Brethren Children's Home



The picture shows the Orphanage and the missionary residence on the yard of the mission farm. Mr. and Mrs. J. D. Unruh are standing in front of the home of the missionaries. In the background is the home for the children. This unit is large enough

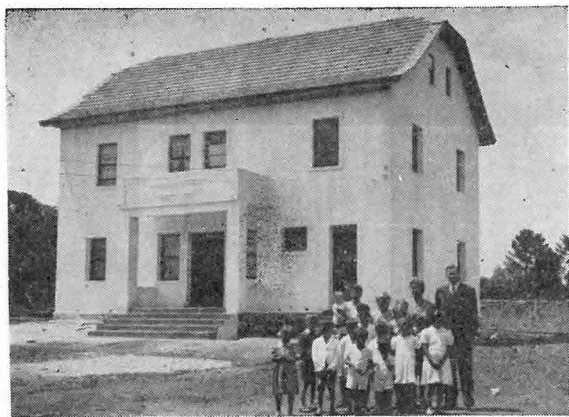
to house and care for some seventy children. The Lord graciously provided for the various needs in the home by opening hearts even among the officials and business men of the city and others in the churches.

The Missionary Home



This picture shows the home of the missionaries and workers from the side facing the Children's Home. It was begun in March, 1947, and was still under construction at the time the picture was taken. Rev. Unruh built this from lumber he cut in the timber lot. To the left is seen the transformer which provided the electricity for the mission.

The Home for the Orphans



This picture shows the two and one-half story building of 26x40 which is made of brick and cement with a roof of tile. In this building are the kitchen, the dining hall, and the bedrooms for the children. The boys live on the third floor. This home was ded-

icated December 17, 1947, to serve the Lord and the children of Brazil. Mr. and Mrs. J. D. Unruh and Mr. and Mrs. Heinrich Froese of Brazil served there with several sisters from the Santa Catarina settlement and from the churches in Parana before Sister Linda Banman reached Brazil late in 1948. The Froeses left and Mr. and Mrs. Unruh had to go home to seek medical aid, so this left Miss Banman in charge of the mission.

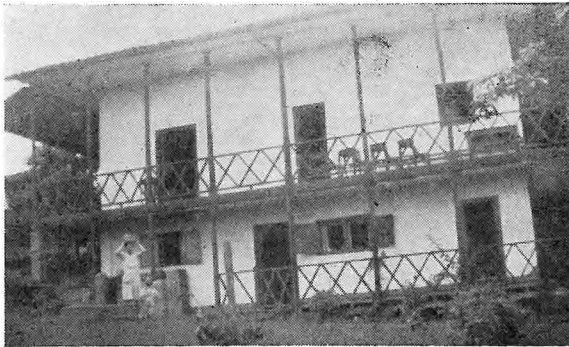
The Curitiba Mission School

The educational program of the mission required a schoolhouse where formal instruction could be given. This building is a structure 26x42 and is one and one-half stories high. On the main floor there is a nice schoolroom and in the middle are laundry and bathroom. To meet government regulations there is a large play room at the other end. An extra veranda runs along the entire building to provide added space for play when it rains. This building was dedicated July 24, 1948. Here a hired native teacher gives the instruction and the missionaries teach the Bible classes.

Division III

The Stations on Our Field in Colombia

The La Cumbre Station



This picture gives a view of Casa Evangelico or Gospel House, as it is called. It has a basement, and verandas surround the house. It is not a typical native structure for it has large doors and many windows. In the rear there is a very steep hill covered with trees and there is a garden near the house. This well-built mission house was purchased from a lady in Harrisburg, Pennsylvania, for \$3,000 in American money. Mr. and Mrs. Daniel Wir-

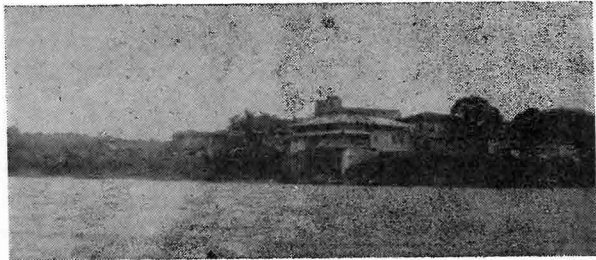
sche moved into this place on August 20, 1946. All of our missionaries to Colombia have lived or served there for longer or shorter periods since this is also the missionary rest home for the workers in the hot Choco.

After this house become missionary property, some changes were made by adding more to the north and the west of the house to give room for the national school which is conducted there. In this building are also a chapel for devotional services and apartments for the missionaries.

When the school for the missionary children was opened, the teacher and the children moved to a rented building which is typically Colombian and has few windows and small doors. By the end of 1948 it was with great joy that the missionaries looked forward to the time when the new building would become a reality. This building is to house the school and provide living quarters for the children and the houseparents.

The Istmina Mission Station

The town of Istmina is built along the river banks of the San Juan and the San Pablo rivers. The picture shows part of a street. The

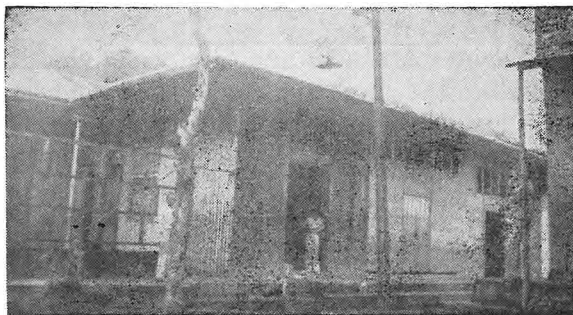


large house is the mission building and is built partly over the San Pablo. Therefore, it is the best ventilated house in town.



This view shows the mission from the waterfront and the stairs used to reach the street level. This building is on higher ground than much of the town; therefore, when the river came up thirty feet in 1947 it did not en-

ter the living quarters above but damaged much that was stored below.

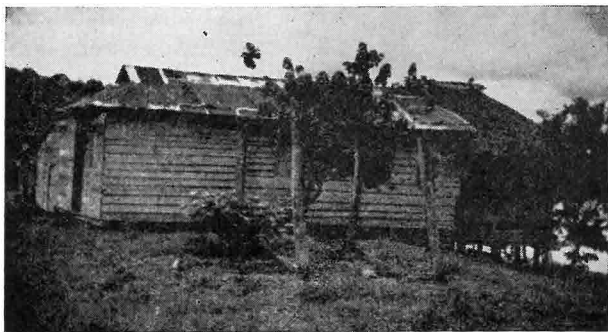


This picture shows the mission building from the street as it was when Mr. and Mrs. J. A. Dyck moved in during 1947. It has four apartments, two of

which were nearly new and two rather old. Each door opens into an apartment which extends across the building and has low partitions to form the walls for the rooms. One apartment is used for the chapel, another for the clinic, and the remaining two serve as living quarters for one missionary couple and the single sisters. In the spring of 1948 this large building was bought from a Colombian lawyer for \$3.000 and was remodeled to serve the needs of the mission better. The dispensary was arranged so that it has a waiting room for the patients and a place for the sisters to do their work and store their supplies.

This building stands at the end of the main street just above the boat harbor which is at the junction of the two rivers; therefore, it is a place which offers much opportunity to contact many people. The only drawback is the lack of open air space for privacy for the missionaries and their children.

The Noanama Station



In this picture is shown the old building that David Wirsche and J. A. Loewen were able to rent in the village of Noanama in 1948. This native house was to

serve until land could be bought and the building program started. At this place the mission work among the Noanama tribe began for our mission in Colombia. From there the early language work was done and the first contacts were made with the Indians.

PART IV

THE MISSIONARIES OF OUR FIELDS IN SOUTH AMERICA

Section I

Our Missionaries on the Fields in Paraguay, Brazil and Colombia

Introduction

From the Mennonite settlers of Fernheim Colony in Paraguay God called forth the first Mennonite Brethren to become missionaries in South America on a field that later became our Conference work. In 1938 the first member from the churches in Canada joined that group.

During the years, workers from our circles had gone to serve on other mission fields in Latin America and through them a group of young people in Canada received a call to South America. The Lord led, and three new fields were opened in 1945 and by the end of 1948 the Conference had sent twenty-two missionaries to Brazil, Colombia, and Paraguay from the churches in Canada and the United States.

Division I

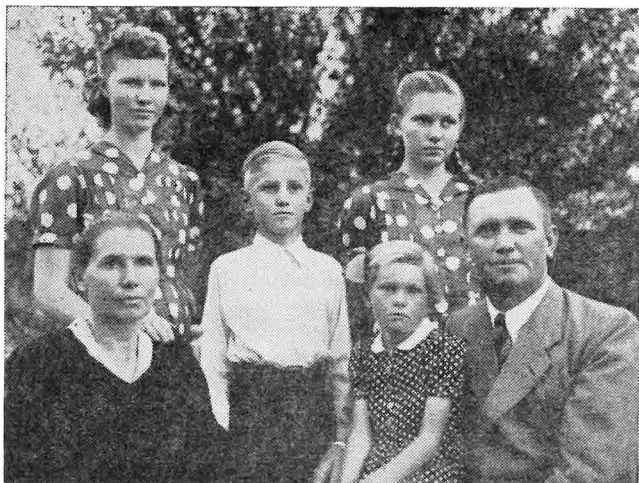
The Missionaries to Paraguay

Early Workers

During the early years of the Fernheim Colony when the "Light to the Indians" Mission was organized, the Lord called Brother and Sister Abram Ratzlaff of the village Karlsruhe to become the first workers to move to the mission station for the Lengua Indians in 1935. Brother Abram Unger joined them to assist in the farm work and in interesting the Lenguas to come to settle down on the camp grounds. On this place the first Christmas celebration with the Lenguas was held on December 26, 1936. Some hundred Mennonites had come to the mission for the occasion. These workers helped to move the mission station to Yalva Sanga, its permanent place. In the spring of 1937 Mr. and Mrs. Gies-

brecht moved there and Sister Marie Wiens came to help with the housework.

Rev. and Mrs. G. B. Giesbrecht



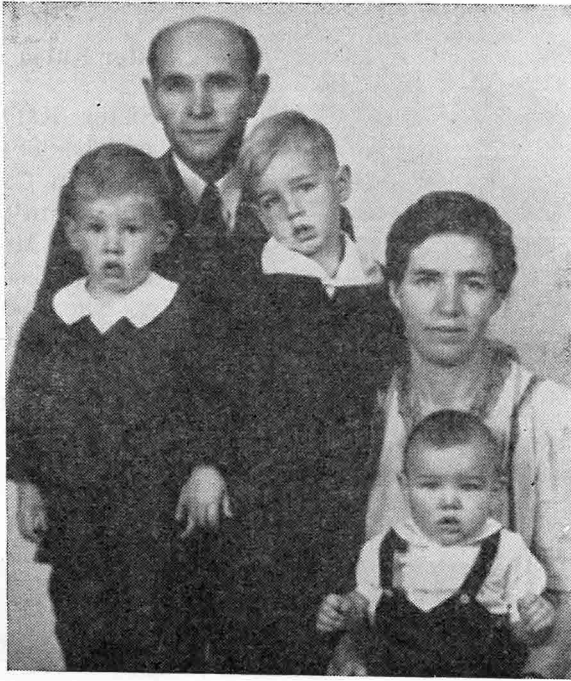
Mr. and Mrs. Gerhard B. Giesbrecht are at home in Fernheim Colony. They came from Russia with other Mennonite settlers during 1930-1932. After the great spiritual need of the Lengua Indians became known among the Mennonites, the Lord laid a burden upon the souls of Mr. and Mrs. Giesbrecht. After the organization of the Fernheim Mission Society in 1935 in which Brother Giesbrecht had a great share, the Lord called him to become a missionary to the Lenguas. Brother and Sister Giesbrecht have continued in this work and have lived at Yalva Sanga station except when called away for other work or because of illness in the family. In 1948 they still lived deep in the forest in the old mission house at the station twenty miles distant from Filadelfia.

Rev. Giesbrecht has given much time and energy to the study of the Lengua language, reducing it to writing and giving the Gospel to the tribe. At last, eleven years after the founding of the mission, he had the great joy of baptizing the first seven Lenguas. Also he was permitted to see the work accepted by the Conference of North America and to receive help in evangelizing the Indians of the Chaco of Paraguay.

Rev. and Mrs. B. P. Epp

Bernard P. and Susanna Dueck Epp belong to the church at Coaldale, Alberta, in Canada. Brother Epp was called to assist in

the work among the Lenguas and was accepted by the Fernheim Society as a worker. He arrived in Paraguay in March, 1938. In August, 1940, Sister Susanna Dueck left for Paraguay where she was united in marriage to Rev. Epp on October 5. They moved to the Yalva Sanga Indian farm to take charge of the mission work while Mr. and Mrs. Giesbrecht were absent. But their work was cut short because the brother's health failed, so they returned to Canada in 1941.

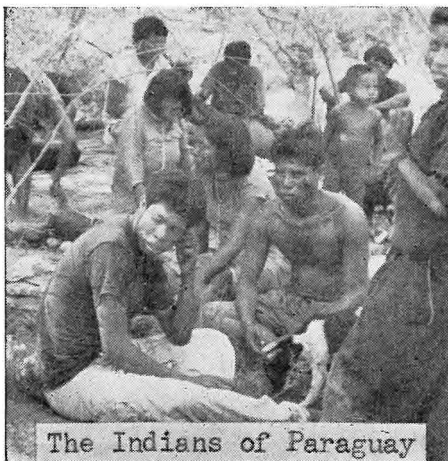


After the Chaco field was accepted by the Mennonite Brethren Conference, Mr. and Mrs. Epp were appointed as missionaries by the Board of Foreign Missions. The picture shows the family members upon reaching the field in June, 1946. They are Harold and Erwin with Rev. Epp and Elmer with Mrs. Epp.

The Epps lived in a mission home built on the Filadelfia camp ground, continued their language study, and followed the Lenguas to their camps in the forest to give the gospel to them. Because of ill health their work was again interrupted and by the end of 1948 it was evident that the family should return home.

Rev. and Mrs. Martin Duerksen

Mr. and Mrs. Martin Duerksen are at home in the Fernheim Colony and belong to the Evangelical Mennonite Brethren Church of Paraguay. They were accepted as missionaries by the Fernheim Mission Society and began work in 1941 with the Indian children at the Yalva Sanga station. In 1945 Brother Duerksen left the work to enter a Spanish Bible School in Argentina. After his return to Paraguay they lived in Filadelfia and again served the mission for about two years among the Chulupie Indians.



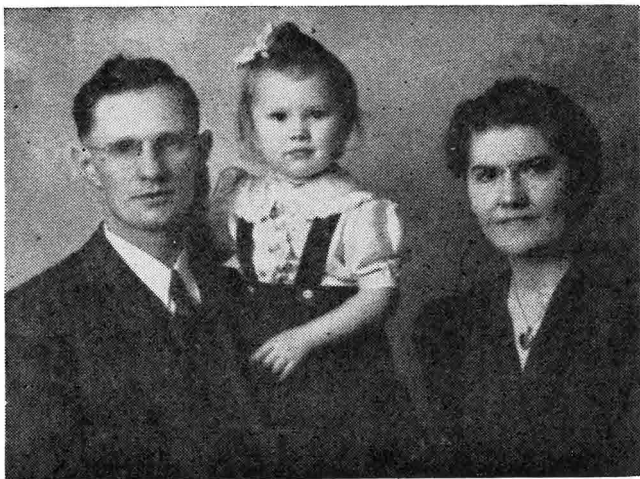
The Indians of Paraguay

Sister Katja Siemens

Sister Katja Siemens is a member of the church at Fernheim Colony. She was called into the work in 1945. After Mr. and Mrs. Martin Duerksen left to study, she became the teacher and housemother of the Lengua and Chulupie orphans at the Yalva Sanga Mission station under the supervision of Mr. and Mrs. G. B. Giesbrecht.

Rev. and Mrs. J. H. Franz

Jacob H. and Helene Janzen-Franz belong to the church at Coaldale, Alberta, where they were ordained in April, 1944. The picture shows Mr. and Mrs.



Franz and little daughter Esther Agnes as they sailed for Paraguay. They had the privilege of traveling together with Mr. and Mrs. B. P. Epp and reached Fernheim Colony June 19, 1946.

Mr. and Mrs. Franz moved into a mission home built at the Filadelfia compound to begin their work among the Chulupie tribe. As soon as enough of the language was learned, Rev. Franz opened a school for the Chulupie boys. Rev. and Mrs. Franz had the difficult task of learning the Chulupie language, reducing it to writing, beginning translation work and evangelizing the pagan Chulupie tribe.

Division II

Our Missionaries to Brazil

Rev. and Mrs. J. D. Unruh

Jacob D. and Anna Harms-Unruh are at home in the M. B. Church of Dinuba, California. The picture shows the Unruhs before they left for Brazil in 1946. They are, left to right: Annie, Rev. Unruh, Mrs. Unruh, and Hulda.

Mr. and Mrs. Unruh went to Brazil for the first time in 1940 and worked among the Mennonite settlers near Curitiba, Parana, Brazil. For some time they served in an orphanage at Porto Amazona, Parana, under the Salvation Army. In 1945 they were accepted as missionaries to be sent to Brazil to open a field for the Mennonite Brethren Conference.

The Unruhs were ready to sail, but no ship was available, so they left by Pan-American plane from Miami, Florida, June 15, 1946, reaching Curitiba five days later. Their freight and baggage was sent by freighter. They found lodging in a Mennonite village at Buquerao until early in 1947 when they moved into the mission station. Great was the joy when Sister Linda Banman



arrived in October, 1948, but it was also a time of testing and sorrow, for the failing health of Brother Unruh caused the family to leave the station in a few days to return to California.

Sister Linda Banman

Sister Linda Banman comes from the M. B. Church at Winkler, Manitoba, Canada. She attended Tabor College and was appointed to serve at the orphanage at Curitiba, Parana, Brazil.



She left New Orleans by ship on October 5, 1948, and landed at Santos, Brazil, where J. D. Unruh met her. From there they took a plane to Curitiba on October 23. A few days after her arrival Mr. and Mrs. Unruh left the station and the great burden of supervising the work of the mission and at the same time learning the Portuguese language was placed upon Sister Banman. Others from Brazil came to her assistance and the work could go on.

Other Workers

Mr. and Mrs. J. D. Unruh were privileged to find helpers in the Mennonite settlements. For some time Mr. and Mrs. Heinrich Froese from Buquerao assisted in the work. After they left, three single sisters from the Parana and the Santa Catarina settlements came to help. By the end of 1948 five assistants were busy at work at the orphanage caring for and training forty children.

Division III

Our Missionaries to Colombia

Rev. and Mrs. D. A. Wirsche

Daniel A. and Mrs. Elsie Fidler-Wirsche came from the M. B. church at Hepburn, Saskatchewan, Canada. They were the first ones to be appointed missionaries to Colombia. Arriving at Palмира in April, 1945, they found friends at the Gospel Missionary Union Station and began language study. Later they went to the language school in Medellin to continue their study. During that time Brother Wirsche was led to investigate an offer of a mission



property for sale at La Cumbre, Valle. He accepted this as an answer to prayer and as soon as they had completed their language course they moved to the mission at La Cumbre on August 20, 1946. There they were host and hostess in December to the first Missionary Conference held on our field in Colombia when the other missionaries came to La Cumbre for a brief vacation from their language study. In November, 1948, they welcomed Mr. and Mrs. H. K. Bartel to La Cumbre to study the language and prepare to take over the work so the Wirsches could go for their first furlough the following year.

Rev. David Wirsche



David Wirsche is a member of the M. B. Church at Flowing Well, Saskatchewan, Canada. He received most of his education in Canada, but also attended Tabor College. He heard a call to the Indians of Colombia and was appointed as missionary to the field. His faith was tested, but at last he received a visa and he arrived at the home of his brother Daniel in Colombia on December 24, 1945.

After spending a period studying Spanish, Brother Wirsche went to the Choco to continue his study and at the same time become acquainted with conditions in that part of Colombia and find locations for the Negro and the Indian work.

He began his linguistic work among the Noanama Indians by following the tribe to learn their language. He and Jacob Loewen located the station at Noanama in 1948, before he prepared to return the next year to claim his bride, Sister Dora Schellenberg.

Sister Lillian Schafer



Lillian Schafer, a daughter of the late George Schafer and Mrs. Johanna Schafer, is a member of the Johannestal Mennonite Brethren Church of Pickardville, North Dakota. She received her education at Tabor College and other institutions of higher learning and became a public school teacher. The Lord began to deal with her and she became willing to go to Colombia to teach the missionary children. Miss Schafer left together with Miss Annie Dyck from Brownsville, Texas, on January 24, 1946. They reached Cali, Colombia, where D. A. Wirsche came to take them to Palmira to begin their language study before they entered the language school at Medellin. After the completion of her language work, Miss Schafer went to La Cumbre to assist in the work of the mission and open a school for missionary children.

Sister Annie E. Dyck

Annie Elinor Dyck comes from the M. B. Church at Winkler, Manitoba, Canada. After Sister Dyck was saved, there came the desire to serve the Lord. This grew into a missionary call while she was at Bible School.

She left for Colombia together with Miss Lillian Schafer on January 24, 1946, and reached Palmira to begin language study which she completed at the school in Medellin. When the field at Istmina was opened she went there in October, 1947, together with the Sisters Mary Schroeder and Kathryn Lentzner. At Istmina she helped in the clinic and was responsible for the children's work.



Mary Irene Schroeder comes from Main Centre, Saskatchewan, Canada. She studied in the Bible School, in the Missionary Medical Institute at Toronto and one summer at the Institute of Linguistics. After practical experience with the Western Children's Mission and in hospitals, she was appointed to go to Colombia. She left Brownsville, Texas, by plane together with Miss Kathryn Lentzner in July, 1946. In October, 1947, together with the Sisters Kathryn Lentzner and Annie Dyck she moved to Istmina. They took the railroad to Buenaventura on the coast and from there traveled on the Pacific Ocean and up the San Juan River by boat until they reached Istmina. After a few weeks, Miss Schroeder opened the clinic at the mission of Istmina for the Negroes of the Choco.



Sister Kathryn Lentzner



Kathryn Lentzner was born in Siberia and emigrated to Larslan, Montana, where she became a member of the Mennonite Brethren Church. She attended public and Bible schools, Tabor College Academy and Moody Bible Institute. When she was appointed to the field in Colombia, she left by Pan-American Airways from Brownsville, Texas, together with Sister Mary Schroeder and arrived in Colombia on August 1, 1946. After her language study she went to Istmina in October, 1947, and was there to open the first services at the station. She became di-

rector of the youth work among the Negroes of the Istmina field.

Rev. and Mrs. John A. Dyck

John Abraham and Mary Letkeman-Dyck came from the M. B. Church at Aberdeen, Saskatchewan, Canada. Rev. Dyck, who was born in Russia, came to Canada in 1923 and settled in Sas-

katchewan. In Canada he attended several schools, including Medical and Linguistic Institute. Mrs. Dyck received Bible School education and served as a teacher at Western Children's Mission.



Mr. and Mrs. Dyck arrived at Palmira on February 7, 1946, with their oldest son Roland Chester (right). Not much later their son Rodney Eugene was born at the Gospel Missionary Union Clinic. After language study they moved to Istmina in the fall of 1947 to open our first mission station in the Choco. They have served there with the Sisters Mary Schroeder, Annie Dyck and Kathryn Lentzner during 1948.

Sister Lydia Golbeck

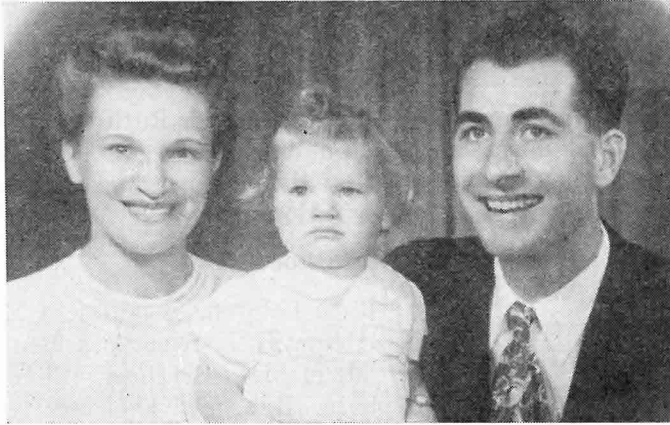


Lydia Golbeck, a native of Oklahoma, is a member of the Mennonite Brethren Church at Dinuba, California. She studied at Tabor College and at Los Angeles Bible Institute and also was graduated from Nurse's Training School at the Bethel Deaconess Hospital, Newton, Kansas. For seven years Miss Golbeck served as a missionary in Kentucky, but the Lord called her to Colombia where she arrived on February 23, 1947. After her language study

she served at Lu Cumbre until the end of 1948 when it was decided that she take charge of the clinic at Istmina during the next year.

Rev. and Mrs. J. A. Loewen

Jacob Abram and Anna Enns-Loewen are members of the Mennonite Brethren church at Yarrow, British Colombia, Canada. Rev. Loewen was born in Russia and Mrs. Loewen in Siberia. Both came to Canada with their parents. They studied in various schools in Canada and in Tabor College and the Linguistic Institute of the University of Oklahoma.



Mr. and Mrs. Loewen and their little daughter Gladys left Hillsboro, Kansas, to board a ship at New Orleans. After a pleasant journey they reached La Cumbre on January 1, 1948. After their study of Spanish, their goal was to learn the Noanama Indian tongue, reduce it to writing and begin translation work in order to give the Gospel to this Indian tribe. Rev. Loewen went to open the station at Noanama together with David Wirsche during July, 1948, to begin the language study as well as work among the Negroes. Because the residence on the field was in very poor condition, Sister Loewen stayed at La Cumbre to serve there until the missionary home could be completed during the next year.

Rev. and Mrs. H. K. Kartel

Harry K. and Martha E. Kornelsen-Bartel belong to the M. B. Church at Reedley, California. Rev. Bartel is a native of Corn, Oklahoma, where he attended school, while Mrs. Bartel grew up in Kansas. Both attended Tabor College until they were called to serve at Lawton View Mission, where they stayed from June, 1946, to November, 1947. They arrived in Colombia with their daughter Judith Ann on November 3, 1948, after traveling by air



from Brownsville, Texas, together with Sister Ruth Loewen. The Bartels studied Spanish at La Cumbre and began their service, preparing to take over the work of the station while Mr. and Mrs. D. A. Wirsche returned home for furlough.

Sister Ruth Loewen



Ruth Loewen, daughter of Mr. and Mrs. Henry L. Loewen, is a member of the Mennonite Brethren Church at Hillsboro, Kansas. She received her education in Tabor College and also took a short course in nursing at the Mennonite Hospital in Beatrice, Nebraska. She served as matron in the Meno Bible School at Meno, Oklahoma, and did part time nursing in Hillsboro, Kansas.

Miss Loewen was appointed to go to Colombia and left November 1, 1948, by plane from Brownsville, Texas, together with Mr. and Mrs. H. K. Bartel. At La Cumbre she began her language study and also became matron of the school for missionary children.

Section II

Our Missionaries on the Fields of South America

Introduction

The language study, the methods of travel, the home life, and the fellowship with one another on our fields in South America

differ greatly from one land to the next, depending on the people with whom the missionaries live and deal, the geographic location, and climatic conditions. On each field the native food is different, but in all places canned products, clothing, and many other articles which have been imported from America may be bought in the large cities.

Division I

Home Life of Our Missionaries in Paraguay

In Paraguay our missionaries live much as do the Mennonite settlers in the Chaco. The workers who went to live at Yalva Sanga on the Indian mission farm moved into adobe houses with grass roofs and therefore had all the discomforts that such buildings offer. The Conference-built new homes at Filadelfia Campground are of brick with tin roofs and provide a great improvement in living conditions.

The cool season, which lasts from April to September, is also the dry period and the hot rainy months are from October to March. Even though it does get rather warm, the missionaries stay and work all summer as do all the Mennonites about them.

Since Paraguay is a subtropical land, the Mennonites can grow citrus fruits, some grain (as a type of kafir corn), beans, sweet potatoes, manioca, watermelons, and other garden crops on the mission farm as well as feed for the various domestic animals. In some years very little is raised because of drought or insect infestation.

Wheat flour and whatever else cannot be produced in the Mennonite colony must be imported and brought to Filadelfia on a slow train that stops at Kilometer 145 from whence the settlers haul everything in wagons drawn by oxen or horses. During the early years this trip back and forth took eight to ten days.

The children of our missionaries at Fernheim Colony attend the schools of the Mennonites and learn Spanish and German. If the parents from North America wish, they may instruct their children in English at home. As conditions in the colony life have been improving, so have the schools, and the children of the missionaries have the privilege of remaining at home while attending school.

Our Missionaries at Language Study in Paraguay

Our missionaries to Paraguay live among German-speaking Mennonites but work with Indians and must therefore learn their tongues. Also they must have a knowledge of Spanish, the national language. Since there is no language school to which they can go, these languages must be studied by direct contact with the people. This is not easy. Many interesting and trying experiences have befallen the missionaries.

G. B. Giesbrecht was first to begin the study of the Lengua tongue by collecting words and observing the manner of speech of the people. When a copy of a book that told of the great work done among Lenguas by Missionary Barbrake Grubb came into his possession he had a desire to visit the mission that was already fifty years old. To travel 280 miles by ox cart was a great undertaking. At last in December, 1936, Rev. Giesbrecht and Mr. and Mrs. Abram Ratzlaff left to visit the Anglican Mission in the southern part of the Chaco. When they reached the first station they left Mrs. Ratzlaff there and the men went on to the center of the field.

From the work of these other missionaries Rev. Giesbrecht learned many things about the tribe and their language and how to evangelize them. He was invited to come for study at this mission but was prevented because Mrs. Giesbrecht became ill. After B. P. Epp joined the staff, the two missionaries and an Indian named Sepe Thama went to visit the mission only to find that the opportunity to study was no longer open to them. They were, however, able to copy the manuscript of a Lengua-English grammar which they took home and translated into Lengua-German during the next eighteen months. The Indian who had gone with them learned the dialect of the southern Lenguas readily and then knew what he was to do, so he became an efficient teacher to help the missionaries in their study of reducing the Lengua spoken at Fernheim Colony to writing. Thus they used the grammar and the vocabulary list to learn the language. Slowly it began to take written form as they learned to speak and use it to tell Bible stories and present the plan of salvation to the Indians.

The work among the Chulupies is still in its beginning and though good progress has been made there is still very much to do. J. H. Franz began this great task alone in 1946, but since the Indians around Filadelfia had been befriended, he soon found a man he could use to help him study the language and reduce it to writing.

The Chulupie is different from the Lengua and no work had been done in that language, therefore Rev. Franz had to get the vocabulary and the pronunciation directly from the people. It was a great help to know modern methods of linguistics. In both the Lengua and the Chulupie languages the greatest difficulty lies in discovering the manner in which the Indian thinks. It takes much time and patience and hard work to learn their mode of expression, make the sounds as they do and then find a letter or group of letters that will correctly indicate those sounds.

Our Missionaries in Fellowship in Paraguay

Our missionaries in the Congo of Paraguay live in the midst of the Fernheim Mennonite settlement. The station Yalva Sanga is only twenty miles away from Filadelfia. When they go to town they come into contact with Mennonites whom they also meet at other occasions such as festivals among the Indians and in the Mennonite churches.

The Fernheim Mission Society, which began the work among the Lenguas, still has a part in the operation and supervision of the Indian mission work and holds meetings where the missionaries and the members of the committee gather to pray, have spiritual fellowship and discuss the problems of the work before the reports are prepared for the executive secretary at the home office of the Board of Foreign Missions.

Since the organization of a small church among the Lenguas in February, 1946, there is also fellowship with the Indian Christians and others that attend the services at Yalva Sanga station or at Filadelfia. These babes in Christ give joy and fellowship to those who have loved them into the kingdom of our Lord Jesus Christ.

Division II

Our Missionaries on the Field in Brazil

The Home Life of the Missionaries in the Children's Home in Curitiba

The home life of our missionaries at the mission orphanage at Curitiba in Parana, Brazil, is much different than it is on any other of our South American fields. They live together with many children day and night and therefore have little time to be

alone with the family members. The children of Mr. and Mrs. J. D. Unruh attended the mission school where they learned Portuguese, but in order to speak with the Mennonites in the nearby villages they also had to know the Low German.

The homes for the missionaries and the orphan children as well as the schoolhouse are well built and the workers have the privilege of using electric appliances to help save much time and labor with the many children who must be fed and clothed.

Much of the food used in the orphanage is grown on the mission farm and extra meat can be obtained at reasonable prices. Such items as American breakfast food cannot be bought; other prepared or canned foods are very high in price. In 1948 one American dollar brought eighteen cruzeiros and 50 centavos or \$18.50 in Brazilian coins, but everything is so very high priced that living costs for the missionaries are still very high.

Our Missionaries in Fellowship in Brazil

The missionaries who served in the orphanage up to the end of 1948 all lived in the same yard with the children and not far from the Mennonite villages; therefore, they had occasions when they met with members of the church in Brazil. There is also a committee representing the churches in Brazil which assists the missionaries by providing extra help and giving advice. In 1948 these members were Jacob Huebert, Peter Hamm and Jacob Goertzen from Curitiba and Gerhard H. Rosenfeld from the Krauel settlement in Santa Catarina State. At these meetings the problems of the mission are studied and prayed over and then reports are prepared and sent to the office of the board of Foreign Missions.

Our Missionaries at Language Study in Brazil

In Brazil the missionaries learn the Portuguese, which is called Brazilian. It is very similar to Spanish and takes just as much time and effort to learn well. Mr. and Mrs. J. D. Unruh learned the language while working in the Salvation Army Mission, so they did not spend any special time at language study after reaching Brazil in 1946. When Linda Banman reached the field in 1948 she studied the language at the mission while taking up the work. The mission hires a native teacher to instruct the children, so Miss Banman learned as she worked.

Division III

Our Missionaries on the Field in Colombia**Our Missionaries at Language Study in Colombia**

The first task of our missionaries to Colombia is to study the language, for they can do no work until they have learned the Spanish. This is not an easy language and therefore takes much effort and grace to learn well.

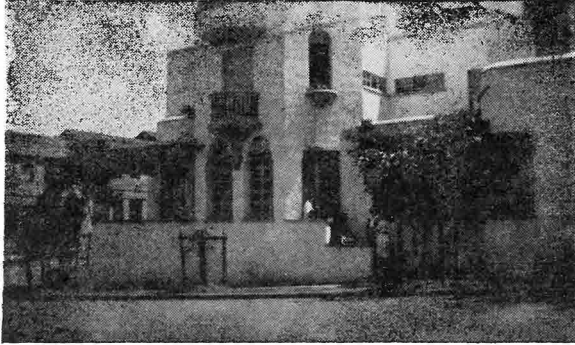
Our first missionaries to the field, Mr. and Mrs. D. A. Wirsche, went to Palmira to stay with the Gospel Missionary Union workers and begin their language study. Other early workers joined them there. After the first elements of the language had been learned it was their privilege to attend a language school at Medellin under native, mostly Christian, teachers.

This school at Medellin is operated by the Presbyterian Mission, but it is open to all missionaries. It is a very efficient school and gives to new missionaries in that Catholic land good training in the Spanish language as well as in the use of the Bible. The classes are kept small, so each student receives much individual instruction in grammar, phonetics, reading and conversation. All the teachers are natives except the director, who is an American.

The course is given for one year where the students attend classes, study and drill on vocabulary, pronunciation and forms of expression before they begin public speaking with their teachers and classmates as audience. The essentials of the language are learned at school, but the teachers recommend that the missionary continue to study and to spend much of the first four years in the land working at the language in order to master it.

In Colombia there is no organization, as there is in India, that sets standards that must be met by new missionaries before they are permitted to begin work. Each mission decides for itself how much time is to be given to language study. But no matter how much the missionaries study Spanish in a language school or at a mission station from a native or another missionary, it must be learned and must be spoken accurately and in the rhythm of the Latin Americans, who are very proud of their language and exacting about it.

The picture on the next page is of the language school at Medellin, Valle, where all our missionaries except the later ones have studied Spanish. It is a home typical of the rich Colombian city of Medellin. The teachers are Christian and say that they are



also beng missionaries when they instruct others to use their language well so that they may go out to give the Gospel to the people of Colombia.

Our workers in Colombia who work with the Colombians and the Negroes in the Choco need to learn only Spanish, but those who go to the Indians must learn their language and reduce it to writing in order to give them the Scriptures. By the end of 1948 missionaries David Wirsche and J. A. Loewen had begun work on the Noanama language. This tribe has some knowledge of Spanish so that the use of this language helped to make contacts and draw them into conversation.

Some word lists of the Noanama language had been collected by others and they have been helpful in beginning the study of the language. But years of hard work lie ahead to discover the rules of grammar and the usages of the language before the translation can begin. Simple gospel stories and messages to explain the plan of salvation are the beginning of the great translation work.

Home Life of Our Missionaries in Colombia

The homes, as well as the home life, differ from one station to the next on our field in Colombia. The climate is healthful and pleasant at La Cumbre up in the mountains compared with the torrid heat of the Choco. But in both places it requires much extra time and care to keep clothing, bedding, books, in fact almost anything from molding. Articles made of iron rust in a very short time. Hence the possessions of the missionaries need frequent airing and sunning to keep them usable. At places the termites also cause much distress when they get into the house.

At La Cumbre the missionaries can buy almost all vegetables in the markets. Meats are also available, but all are high-priced. At Istmina and Noanama no vegetables grow because it is too wet, and it is difficult to ship any in because of the great heat and humidity. With no cooling appliances, the spoilage is very great, so our missionaries there depend mostly on canned foods such as vegetables, fruits, milk, and even meats. These necessary articles of food can be obtained in the cities, but all are very expensive because they are imported from America. When the missionaries travel, they say they would rather have a good supply of food than money.

Those workers who are called to follow the Indians have still more privations to endure. They must be out on the trails of the Indians and often are caught in rainstorms. They carry their food with them and cook over open campfires.

The missionary children when they reach school age have the privilege of attending the school at La Cumbre in our own mission school and do not have to go among strangers. For the missionaries living in the Choco it still means separation from their children, but they will be together part of the time when the parents come to the mountains for rest.

Our Colombia Missionaries in Fellowship



The above picture shows the group of our missionaries who met for the first Missionary Council (conference) at La Cumbre January 5 to 10, 1947. They are left to right in the first row: Mr. and Mrs. J. A. Dyck and children, Mr. and Mrs. Daniel Wirsche and children; and standing are Lillian Schafer, Mary Schroeder, David Wirsche, Annie Dyck and Kathryn Lentzner. This group is shown in the mission garden at La Cumbre. In the dis-

tance the mountains may be seen. Nearby are some banana plants and other shrubs.

Since there are no Mennonite Brethren churches in Colombia as there are in Brazil and Paraguay, our missionaries have no fellowship except with each other. The Missionary Council meets twice a year for periods of fellowship, spiritual strengthening, prayer services, and sessions for business where the work is planned and reports are made to be sent to the executive secretary of the Board of Missions. Special speakers may be invited to bring messages from the Word of God. Our missionaries also have a part in the Inter-Missionary Conference of Colombia. During January, 1946, this Conference joined the National Association of Evangelicals.



In this picture are shown all our missionaries, gathered for the first Christmas celebration at La Cumbre in 1936. A yucca plant was secured and after its long stem was shortened and the long narrow leaves were decorated, it became a Christmas

tree. Below are seen David Wirsche, and the children playing with their toys. For such occasions the missionaries at La Cumbre are hosts and hostesses. Christmas time is very hot in Colombia; to gather in the mountains for prayer and Bible study is very refreshing.

PART V

The Mission Work on the Mennonite Brethren Fields in South America

Introduction

To evangelize the people, that is, to give to all or to as many as possible an opportunity to accept the Lord Jesus Christ, is our aim in sending missionaries to South America. Since they can

never win them all, the native Christians must be trained to help and in time to carry on the work by themselves. To reach as many as possible, we have definite phases of missionary work, such as evangelism, character training through the teaching of the Word of God, and medical service.

On each of our mission fields in South America much work had to be done before the missionary labors could begin. In Colombia the missionaries had to learn the Spanish well enough to be able to teach, preach and help the sick before the mission stations could be opened. In Paraguay land had to be cleared and roads and homes built before the language study with the Lenguas could begin so that in time they could receive the Gospel. At the end of 1948 the work among the Chulupies was still new and that among the Noanamas in Colombia was in its earliest stages of contact. In Brazil there was a large building program before the actual evangelism and character training could begin. Even though the work is difficult among the Latin Americans, the Negroes and the Indians, the Lord has granted wonderful victories on all our fields.

Section I

Our Mission Work in Paraguay

Division I

The Evangelistic Message to the Lenguas

The Gospel Message to the Lenguas

The gospel message has to be taken to the Lenguas wherever they are. Since the Lenguas move very often, this is no easy task. Often a camp site is reached and the Indians have moved to another place. At times they have left some sick ones behind, who are cared for and given the gospel message.

After ten years of hard work, the first men were saved and were drawn in to help with the work as soon as possible. In recent years natives accompany the missionaries when they walk or drive a horse and buggy along narrow crooked trails through the forest to conduct services. When a band of Lenguas lives near Filadelfia or Yalva Sanga station, the missionaries walk to the tolde, or camp, of the Indians. When they come near the place, a pack of mongrel dogs greets them and as they enter the camp they may find a few Indians at home unless it is evening. During

the day the Indians are working for the Mennonites or roaming in the forest looking for something to eat. Thus most trips are made to reach a camp for the evening. While the men sit about camp-fires and visit, the missionary and his helper join them and begin a conversation about their interests in life. Often the missionaries go to help some sick person in their huts before a service is begun.

After a group of Indians has gathered, the missionary and his helper begin to sing some songs, and soon some of the Indians will join in. After a word of prayer, the native helper tells a Bible story and makes his own appropriate remarks that are understood by the people. The missionary gives a very simple gospel message and closes the service with prayer and song. On Sunday the missionaries conduct meetings with the Indians who come to Filadelfia or to the Yalva Sanga Mission Station and also visit their homes to make contacts where they can.

The Lenguas Accept the Gospel

About ten years passed before the first Lenguas opened their hearts to the gospel message. Rev. Giesbrecht often felt as if all his preaching was lost on hearts of stone. Many trying experiences befell the mission, but victory came at last when seven men surrendered to Christ. After a period of special instruction they desired baptism, so the missionaries and the Fernheim Mission Committee examined the candidates, testing their knowledge and understanding of the Saviour and His saving grace and the Christian walk, and decided to baptize them.

Early one Sunday in February, 1946, the Mennonites came to Filadelfia for the happy occasion. The program began at 8:30 and the questions that were asked the candidates were read before the people who formed a circle about the Indians in the middle, while the white-clad candidates stood at the head. After the service all went to the pond about 220 yards away and gathered on the bank to witness an impressive sight.

The picture on the next page shows the first baptismal service held among the Lengua Indians on our field in the Chaco, Paraguay, on February 24, 1946. In the water is Rev. Giesbrecht with the seven Lengua men, the first-fruits of many years of labor. Along the banks are some of the many people who came for this occasion.

The second baptism was celebrated with three men in May, 1948, and so ten souls formed the beginning of the church



among the Lenguas. By this time a number of women were beginning to reach out for salvation and others were interested. Thus the Lord was opening hearts among the demon-worshipping Lenguas and adding to His church the blood-washed among the Chaco Indians.

The Gospel Message to the Chulupie Tribe

The evangelistic work among the Chulupies began about ten years later than that among the Lenguas, therefore it is still in its early stages. The language is being reduced to writing and simple gospel messages and songs are formulated and added to as the work progresses. The nature of this work is very similar to that among the Lenguas, because they, too, are a nomadic people steeped in demon-worship. In addition they are rather quarrelsome. By the end of 1948 the Lord had opened hearts so that some began to come to the missionary to ask for more stories about Jesus. One Indian wanted the missionary to pray so the evil spirits would leave him alone. Thus also for the benighted Chulupies the gospel light had begun to dawn.

Division II

Christian Education on Our Paraguay Field

The School for the Lenguas

The Christian educational work for the Lenguas was begun by G. Giesbrecht after he had the privilege of visiting the Angli-

can American Mission and learning some successful methods of instruction. Since the Lenguas had only a very few children of school age he had to take adults for his pupils. Later B. P. Epp assisted in the teaching of the early believers.

The lessons were written for the Christians to learn to read as soon as enough of the language was mastered. This was especially helpful in teaching God's Word to the Indians. For their practical work each one was asked to accompany the missionary and take part in the services by giving testimonies, telling a Bible story, etc. Thus the very first school became a simple Bible and training center for the Lenguas on our field in Chaco, Paraguay.

Education for Prevention of Infanticide Among Lenguas

Infanticide is the practice of murdering a child at birth or very very soon thereafter. Through the years the Lenguas had many children, but they practiced selection and let only a small number live. Too many children are a burden to people who are constantly on the move, especially when it becomes difficult to find food; so they simply filled the mouth of the newborn babe with sand and he cried no more.

When our missionaries made a count, taking down all the names of the tribe members they came into contact with they found there were many more men than women, so more girls must have been killed than boys. During the years from 1932 to 1938 the tribe had killed nearly all the children born to them, for there are only twelve living, seven boys and five girls. But during the next six-year period they did allow fifty-nine boys and forty-four girls to live, so there will be some to draw into a school for the Lenguas.

After the Mennonites learned of the awful conditions among the Lenguas, the missionaries decided to do something about it, so they asked the chief to announce to his people that each mother would receive a gift of money if she would bring her child to the mission alive. In 1940 gifts began to come from America for this purpose and the program was carried out as far as possible. Soon the missionaries noticed how hard it was for the mothers to give up their children after they had cared for them a few days, so they decided to let them have half of the money and the rest later if they took good care of their little ones. Through the years the teaching of the missionaries from the Word of God has made a

difference and the offer of the reward has greatly reduced the evil of infanticide, but until the light of the Gospel shines into all hearts the practice may continue when hard times come to the bands of the Lengua tribe.

The Work Among the Orphans

The work among the orphans began when a family of the Fernheim Colony took in an Indian boy and gave him a home. Later, in November, 1940, he went to the home of Mr. and Mrs. B. P. Epp. In December the first child was brought to the Epps, and another little girl was brought somewhat later. At that time an abandoned Indian boy was taken into a home in Schonau village where he was named Hans and has remained as a child. When it became necessary for Mr. and Mrs. Epp to return to Canada, the children found refuge in homes in the colony. By the end of 1941 Brother and Sister Martin Duerksen took charge of the Children's Home at Yalva Sanga Mission Station and took in Hans' half brother and a pair of Chulupie twin boys and two more girls. Three of these seven children died, so only four were left in the home.



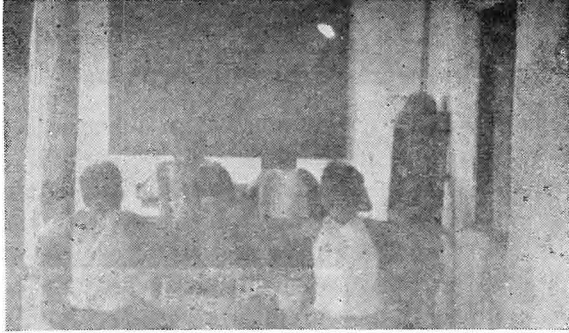
In 1945 Sister Katja Siemens took up the work of the home and began to train and educate the four Indian children shown with her in the picture. They are Martha and Samuel, standing to her right, and Hannah and Ruth to her left. They are nice children, who are growing up in the knowledge of the Lord instead of the fear of evil spirits.

The School Among the Chulupies

The school among the Chulupie Indians was opened by J. H. Franz after he had learned enough of the language so that he could begin instruction. Since the Chulupies had children, he succeeded in interesting some boys to come to learn to read and write.

The picture on the next page shows the first five boys who were willing to stay in school in 1947. They are shown working very hard trying to copy the lesson from the blackboard before them. Soon more came so that before the first school term of

three months ended there were seventeen Chulupies attending the mission school quite regularly. Some of these boys came be-



cause they believed it was a favor to the missionary, and their parents came to ask, "How much money will our boys receive for coming to school?" Before the second term opened in March, 1948, a number came and asked, "When will we have school again?"



This picture shows a group of boys of the first school term on their camp ground at Filadelfia. In the background is the schoolhouse where all gathered for a meal which is served to them once each week.

They are standing about a large kettle in which food is prepared as they like it. These little Indians like to eat like all boys do.

Division III

The Medical Work on Our Field in Paraguay

The Attitude of the Indians Toward Disease

The attitude of the Chaco Indians toward disease is similar to that of the natives of Africa. All their lives the Indians are slaves of an awful fear. B. P. Epp says that the Indians believe every illness and disease is caused by evil spirits, and an unfavorable medicine man is responsible for the trouble. So at once a well-

intentioned medicine man is called to extract or drive out the evil spirit. The most horrifying noises are produced and the strangest treatments are given to the patient in efforts to prevail against the evil spirit. Some patients, recover, but many die during the awful noise that may last for days; and often the Indians, who seem to know who was responsible for the death, may take revenge. The man believed guilty very often does not know of the plotting against him. Thus it happens as it did among the Chulupies who went to another village with their rifles and shot the man they believed was guilty of the death of a child.

Because of their implicit faith in their ways it is often difficult for the missionaries to help the Indians, especially the very ill who should be taken to the hospital. The Indians have a very great fear of the place where some of their people have died, so they cannot be persuaded to go to the hospital unless they are released for the night. However, in recent years many have changed in their attitude and are glad when the missionaries come to visit their camps to help their sick. Thus the Word of God and the love of the missionaries is overcoming the power of evil.

The Medical Work on Our Field in Paraguay

The medical work on our field in Paraguay is limited because there is no trained nurse nor a doctor at any of the stations. The missionaries, however, all work among the sick while on visits to the camps, or when the Indians come to them at the mission stations. They treat sore eyes and many skin diseases and minor troubles, but those who are very ill with malaria, smallpox, measles, venereal diseases and tuberculosis are taken to the doctor at Filadelfia.

Because the missionaries are able to give relief to many ailments, the Lenguas and also the Chulupies have gained confidence in them and now welcome their coming. As a result, they also listen to the gospel message in their camps and at the mission stations.

Section II

The Mission Work on Our Field in Brazil

Introduction

In Parana in the vicinity of Curitiba there is an open avenue for evangelizing through rescue work among the many orphans.

Then the missionaries slowly reach out to open gospel preaching centers and the workers are drawn into service. Through the children, they hope to be able to go out into neighboring communities and give gospel programs, thus opening doors for the gospel message.

The mission home was opened in 1947, and unclaimed, deserted, homeless children were taken into it to be housed, fed, clothed and educated in the hope that they would accept the Lord Jesus Christ as their Saviour and become useful citizens who would win others for Christ. To care for the needs of the children an additional staff of workers includes a nurse, cook, house cleaners, teacher and supervisor of the field work. By the end of 1948 over forty children had been accepted into the home, with prospects of more to come.

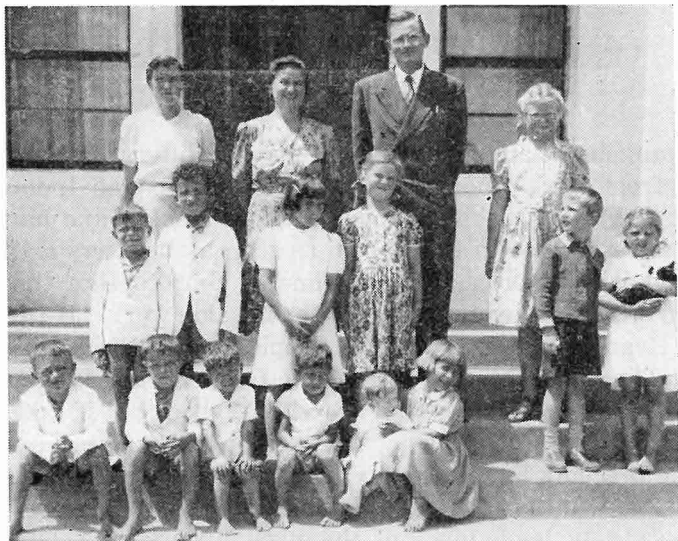
The Work at the Orphanage

Child rescue work became a burden for Mr. and Mrs. J. D. Unruh, and as a result the Mennonite Brethren Conference accepted the challenge and sent them out to open a field in Brazil. They built the home and were ready to accept the first nine orphans who came. Eight more arrived a few days later during December, 1947.

Since these children are homeless, they have not had proper training and the work is not without many problems in teaching them order and Christian principles as they are evangelized. Character building begins as soon as a child enters the home and even the pre-school age children must learn Christian habits of conduct, physical and moral cleanliness, and wholesome activities as they live and play together. All children are taught to work, the girls work in the home and the boys do some craft work and work on the farm. Thus the girls learn cleaning, cooking, and helping care for the little ones and the boys are taught principles of agriculture as they work the fields, which in turn produce crops that help support the home.

The Word of God is presented daily in morning and evening devotional services where the children are taught how to be saved and also to pray before meals. On Sunday there are Sunday School classes for the children and a worship service. During school days the missionaries give added Bible instruction in the

school. Many Bible verses and songs are memorized in the classes and opportunity is sought to deal with the children in regard to accepting the Lord Jesus as their personal Saviour.



This picture shows Mr. and Mrs. J. D. Unruh, their two daughters and the first group of children received into the home after it was opened. All of these children speak Portuguese and are white, but the home is open to any child, regardless of race.

For the children of school age a schoolhouse arranged to meet government requirements was built in 1948, and a native teacher was hired. The curriculum covers elementary education as given in Parana, with the addition of Bible training given by the missionaries.

From the opening of the mission until in October, 1948, Mr. and Mrs. J. D. Unruh were responsible for the work of the mission, having a staff of workers from the churches of Brazil to assist them. After the Unruhs had to leave the work so dear to their hearts, Sister Linda Banman was left with the great responsibility. The training program was weakened, but the Lord gave grace to carry on the work without the presence of houseparents.

A sister is hired to give part of each day to the health service of the children. When they are ill they must be cared for as at home in a family. The children are taught clean, healthful living and are pointed to the Lord Jesus Christ.

Section III

The Mission Work on Our Field in Colombia

Division I

The Evangelistic Work**Introduction**

Evangelism among Catholic people differs in several respects from work among the pagan or semi-pagan Indian tribes of South America, but among both it is slow and hard work. There is resistance to the Gospel as soon as it enters a village or city of Latin America, for the time is short before the priests come to stir the people up against the mission work. If they listen to the Evangelicals, the Catholic people are threatened in various ways. Thus many are kept from the Gospel. The Indians are so steeped in demon worship and are so darkened that it takes a long time for the light to dawn. The semi-pagan tribes have added Catholic precepts but have very little light and therefore they are no easier to win than the tribes left to themselves.

In Catholic lands much of the mission work must be personal evangelism done in the homes or wherever someone has become willing to listen. The first contacts for presenting the Gospel are often just a friendly greeting, a few words in passing or a social call, some little deed of kindness which will open the home for a visit to present the Word of God. When the people are in need or in sorrow, there are always those who will allow the missionaries to pray for them, and thus visiting the sick leads to homes which may be open for the Gospel. It may take a long time before some become willing to attend any services and thus become willing to accept the taunts of friends and relatives. In general, only those coming from the Catholic Church who are truly tired of the yoke of Romanism are ready to accept the gospel message as soon as they hear it and become Christians.

Evangelism at La Cumbre

The gospel message reached La Cumbre years before our missionaries arrived there. The missionary who opened the station at that time left sixty baptized members. When Mr. and Mrs. D. A. Wirsche took over the mission three years after the previous missionary left they found a few faithful believers who were glad to attend services. Some had scattered and others lived in

sin. Thus the first work was to gather the believers and work with them. After some time a revival came and a number returned, confessed their wrongs and were restored to fellowship in the Lord. Since then the work has been moving forward, though under fire of persecution.

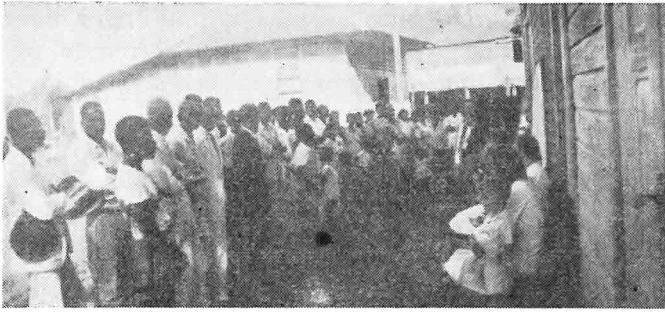
To give the Gospel to the people in the La Cumbre field, the missionaries go out on horseback or walk along rugged mountain paths to visit isolated families or small villages to help someone who is sick or to visit a home to read the Bible and pray. At time some fanatic causes trouble and makes things unpleasant.

In the town of La Cumbre there are some 3000 people to be evangelized, so our missionaries go out along the streets to distribute tracts or Bible portions to those who will accept them. They also visit the homes of the sick and use other means of making new contacts to establish friendly relations. The people are invited to attend services at the mission and the children to attend the day school and also Sunday School and other services conducted at Casa Evangelico (the Gospel House) which is the name of our mission at La Cumbre.

Evangelism at Istmina

The station at Istmina was opened for gospel services by Mr. and Mrs. J. A. Dyck and the Sisters Mary Schroeder, Kathryn Lentzner and Annie Dyck on October 12, 1947. Many people came for the first meetings, but very soon opposition was felt at this place also. To keep the children from coming to the services held for them, the school hours were changed and all were kept off the streets at night. Then on October 31 of the same year the missionaries received a telegram that their mission was closed, but the Lord intervened and permits were granted from higher authorities of the government. In spite of threats from the priest, the people kept on coming to hear God's Word and four souls were saved during the first six months. One man, who had found the Lord through literature given to him when Brother Wirsche traveled through Istmina, was sent to a Bible School. Thus the Word of God has also been sown at the mission of Istmina and the Lord of Harvest can continue to keep the doors open for the four weekly services conducted in the chapel.

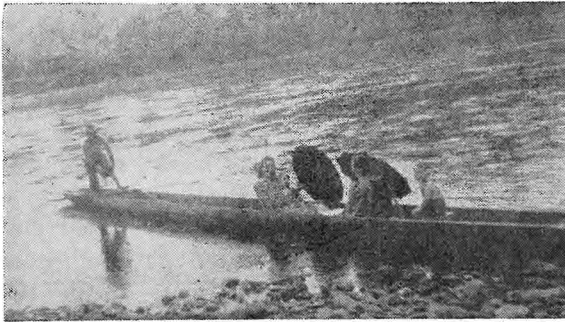
The missionaries do much visitation work, especially among the women, who do not come to the services so readily as the men and boys do. Street meetings are conducted twice a week at Ist-



mina and, as the picture shows, the Negroes come to listen, especially the men. The missionaries are seated against the wall of the building and the people are watching and listening to the one standing at the flannelgraph board. In this way many persons hear the Word of God. Tracts and Bible portions are given to those who can read.

On Gospel Tours in the Choco

Touring in the Choco is different than at La Cumbre in the mountains because ninety per cent of all traveling is done by



water. The picture shows how Mrs. J. A. Dyck, her sons and Mary Schroeder are about the Lord's business. Since it rains nearly every day in the Choco even in the dry season rain coats and

umbrellas must always be taken along even on a short trip. The canoe is poled along by the man standing in back. He sticks his pole into the mud or pushes against rocks and then runs a few steps toward the middle and the boat shoots forward.

To reach villages not lying along a river or road, the missionaries take a boat or the bus as far as possible and then walk along trails through the forest. These paths are often very wet and slippery, on and over tree trunks, and along or across brooks. Then a sudden shower may come up and the streams rise so much

that they cannot wade across. At such times the missionaries must hurry or be obliged to stay all night in the forest or at the village where they happen to be.

This picture shows a happy group of our missionaries in a new launch, a motor boat that travels much faster and safer than the native canoes. By canoe it takes two days to travel up-



stream from Noanama to Istmina and by launch it takes only seven hours. Thus our missionaries travel to reach points along the San Juan River.

When the sisters go out on tour they take a native guide and a helper to conduct the services. When a village is reached each house is visited, tracts are left for those who can read and all are invited to come to the meeting held at some central place. In villages where there is no priest, the Negroes are willing to come out in good numbers and really listen. After a group has gathered, the service is opened with singing led by one of the sisters, another gives an illustrated Bible lesson, and a native follows with a short message from the Word. At the close questions may be answered or some sick be helped and contacts made for the Lord. Some may express their desire to hear more and invite the missionaries to return soon.



This picture shows Rev. David Wirsche cooking his food over an open camp-fire when he followed the Indian trails to make the first contacts with the Noanama tribe in the San Juan District of the Choco. He decided

picnics are fun but too much of this mode of living does get tiresome.

Division II

The Medical Work on Our Fields in Colombia**The Medical Work at La Cumbre**

The medical missionary work in Colombia is still in its early stages. We, therefore, have no hospitals nor any missionary doctor to aid the sisters. All the missionaries, however, do some medical work as a means toward winning the people to Christ.

At La Cumbre the missionaries go out to help people where they can by attending to minor ailments and giving assistance and advice where children and mothers are sick. More work of this nature is done when a nurse is present. By the end of 1948 there was no regular clinic service opened at the La Cumbre Mission.

The Dispensary Work at Istmina

The dispensary at Istmina was opened a few months after Mr. and Mrs. J. A. Dyck came to the station in the fall of 1947. Mary Schroeder and Annie Dyck did the first medical missionary work. The priest in the city told the people of the presence of the missionaries and warned them to stay away, so the news was out and our workers did not publicize the opening of the clinic, for the people came in great numbers desiring help. Then shortly before Christmas two doctors came to examine the clinic and ordered it closed, but the people protested so that there was almost an uproar. After a few weeks Rev. Dyck returned from Bogota with the permit to reopen. At once the people came for help.

The picture shows a group of patients who came for help to the Istmina Mission Clinic. Each patient hears a gospel message and tracts or Bible portions are given to all who can read. Thus the people are contacted and



interested for the Gospel. Many of them return to learn more of God's Word.

The clinic is in the mission building and has a waiting room where a native may deal with the people and give them a message. There are also offices where the sisters can work with the patients. They treat ugly ulcers, give medicines for fevers and diarrhea among babies, and various kinds of malaria. Many times the advice of a doctor is needed but there is none to ask, so the sisters do the best they can. The sad thing is that they are denied the aid of the Catholic doctors in the city, who will not even accept patients who have been at the mission.

Attitude Toward Diseases in the Choco

The Negroes and the Indians in the Choco are utterly ignorant of any health laws or any proper hygiene. The Negroes have their quack doctors who prescribe medicines and very strange treatments, many of which are African in nature. The Indians who are pagan at heart so use their own methods. The belief in the Evil Eye is very strong among the black people. Much of their illness is ascribed to a curse that some person has placed upon the patient. This can be broken only by a gift of money and thus the enemy of God blinds the hearts of these people.

Diseases in the Choco

As in all tropical lands, many diseases abound and thrive in the hot, humid Choco. Besides those common to other tropical lands, many people are afflicted with goitre and ulcers that are as huge as a cup or a saucer. Some of these ulcers resemble leprosy and others resemble cancers. Fingers and toes slough off and the odor is very offensive. Because of the many swamps there is malaria of every kind. Respiratory ailments are ever present as well as venereal diseases which abound in this immoral race. These Catholicized negroes wash their clothes, bathe and dispose all wastes in the river and then drink the water, so it is no wonder that diseases rage on and on just as they do in heathen lands where the name of God and Jesus has never been heard.

Division III

The Educational Missionary Work on Our Field in Colombia

Introduction

Christian educational work was begun on our field as soon as the first station was opened at La Cumbre and later also at Istmina and to a limited degree at Noanama before the end of 1948. A regular day school for national children was opened at La Cumbre and also one for the children of the missionaries. A school for nationals was needed at Istmina also, so that the children of the believers and those in sympathy with the mission might attend school also. In Colombia the educational program is in the hands of the Church of Rome; therefore, it is difficult for children of Christians to go to school, for they must either accept religious instruction or be denied the privilege of an education. Thus it became necessary to open a day school to strengthen the young believers and if possible draw in others to be evangelized.

The Elementary School at La Cumbre

It took hard work to enlarge the mission so a school for national children could be opened during the fall of 1947. D. A. Wirsche was able to secure the necessary permits from the government and a good Christian teacher, Senorita Oliva Para, could be hired. The curriculum meets the requirements of the land and provides an elementary education in Spanish. The missionaries at La Cumbre teach Bible subjects and instruct in music.

The Lord has provided and undertaken and blessed the work of His children and soon the daily instruction in God's Word and the examples of Christian living made an impression upon the pupils coming from Catholic homes. The young believers were strengthened and others were brought to see their need of a Saviour.

The School for Missionary Children at La Cumbre

A school for the children of our missionaries and for others working in Colombia was in the plan of our mission work when this field was opened. The Lord called Lillian Schafer for this work of training the children to become little missionaries and also fitting them for a life in the homeland when they return

on furloughs or after they reach the age for entering higher schools of learning.

The picture shows Sister Schafer with the children of our missionaries, who are to be the future pupils of the school. When the school opened on October 6, 1947, they were not of school age, so the work was begun with children from another mission. The course meets the requirements for the first eight grades as taught in the United States and therefore it is given in English.



The school work was done in a rented house not far from the mission, where the teacher and her pupil lived together. In November, 1948, Ruth Loewen became the matron while she studied the language. Because the native homes are not suitable for school the missionaries and pupils looked forward to the time when their new school and dormitory would be ready for occupancy.

Section IV

Our Responsibility Toward Our Mission Fields in South America

We as a Conference and as members of the Mennonite Brethren Church have the great responsibility of evangelizing the Indians on our field in Paraguay, the children in the home in Brazil, and the Indians, the Negroes and Colombians on the field in Colombia. There is still much pioneer work to be done in Colombia and the work and the climate put much pressure on the missionaries, especially in the Choco. So let us give and pray earnestly and much for:

- I. The Lord to open the hearts of the benighted Indians, the Catholic Negroes, Brazilians, and Colombians.
- II. The natives to be called into the service for each field.
- III. Spiritual and physical strength for the missionaries.
- IV. Open doors, for the danger is great that the work may be hindered, especially in Colombia.

Mennonite Brethren Home Mission Work

Introduction

Home missions are vitally important. If we wish to keep pace with rapidly growing demands on our foreign fields, we cannot neglect to expand our home front. Therefore this chapter is devoted to a brief study of home mission fields not yet considered.

Since our home mission fields lie in various districts, they operate under a number of mission boards. By the end of 1948 many fields, reaching from the border of Mexico to the far frigid north of Canada, had been opened or accepted. Many kinds and types of people are served and a good share of this work is as truly foreign as that on any of our fields abroad. These "foreign" home mission fields will receive more consideration than the others, especially where the work also involves our General Conference of the Mennonite Brethren Church of North America.

PART I

HOME MISSION WORK OF THE CANADIAN CONFERENCE OF THE MENNONITE BRETHREN CONFERENCE

Introduction

The Canadian Conference of the Mennonite Brethren of North America covers all of Canada and composes almost half the entire membership of the General Conference. In the course of time it has been divided into five provincial districts. The Lord has given missionary vision to many brethren, especially to those who escaped from Russia during the twenties. Therefore many phases of work have been undertaken in recent years.

The Home Mission Board of the Canadian Conference has taken the name Canada Inland Mission Board. It supervises and works jointly with the boards of our various missions in the five provinces. The missions may also have different names in order to be able to succeed better in carrying out the Gospel in Canada. Some work has been done in Canada, also, under the auspices of the Board of Foreign Missions of our M. B. General Conference.

Therefore the history is rather involved and no attempt can be made in this chapter to cover all the work that is done by our Canadian Conference.

Section I

Our City Mission in Winnipeg

Division I

The Chapels and the Work of the Mission

Events That Led to the Opening of Our Winnipeg City Mission

During the course of years some members of the Mennonite Brethren Church moved to the city of Winnipeg, Manitoba, where they began to gather for services with other German speaking people from Russia. Soon they united to buy a small chapel and begin regular services. They asked the Northern District Conference to supply a worker to take charge of their little group and also do mission work in the city. As a result Wm. Bestvater was called in 1912. He could not come until the following year to become the first District Conference missionary of the conference.

Various Meeting Places of Our City Mission at Winnipeg

The little chapel in which the Mennonite Brethren first began to meet in the city of Winnipeg became the first mission hall to which the missionary brought the people who became interested in the Gospel or accepted the Lord. The work grew so that the church located on Andrews Street was too small by the time Mr. and Mrs. C. N. Hiebert took over the work in 1926. A larger church was rented nearby but this soon was no longer available, so the group decided to divide. Some went to worship in a rented building on Maple Street and the rest stayed at the mission. Soon this became too small, and great was their joy when the new City Mission Church was ready so they could move into the basement in December, 1929. It was dedicated in November, 1930.

The group which met in the place on Maple Street in time organized its own church and soon another group began to meet at North Kildonan where a second church was formed. In time a goodly number of the Mennonites who came from Russia during

the twenties found help at the mission and also joined the church. Since they preferred to have services in the German language only, the group divided again and mission services in English were conducted at other places.

The Work of Our Mission at Winnipeg

From the beginning of this mission various types of work have been done, depending on the personnel available to assist and demands that had to be met. Mr. and Mrs. Wm. Bestvater, Mr. and Mrs. E. H. Nickel, and Mr. and Mrs. C. N. Hiebert conducted services for the church in the city, did children's work, and made home and hospital visitations

During 1926 when many Mennonites came from Russia, C. N. Hiebert reported that hundreds entered Winnipeg every week and those who had no relatives or friends to whom to go, came to the mission. Most of these had lost everything, so they needed shelter, food and clothing. This could be provided through the help of many others. These needy ones also had to seek employment in order to be able to pay their debts, so the mission had to come to their rescue in a strange land. It became the task of Anna Thiessen to open a placement bureau, especially for girls who had to work to help their families or had to support themselves. So great became the demand that a separate house had to be found to shelter the unemployed or sick Mennonite girls seeking work in the city. This work became the Maria-Martha Home of our Winnipeg City Mission. By 1931 the home provided for 170 girls in a strange city. Here they could attend services, sewing circles, special Bible classes or take a needed rest when they were ill or unemployed. Many have been pointed to the Lord as Sister Thiessen took the place of a Christian mother for lonely or needy girls.

Time and conditions have changed the activities of our city mission work in Winnipeg. During 1944 Wm. Falk had charge of a rescue work in a rough part of the city in the midst of saloons and places of vice. He also conducted street meetings and used willing young people from our churches in the city to assist him. After the Mennonite Brethren Bible College was opened and had organized its missionary program, Brother Falk began to direct student groups attending the school in various activities to win the children and the adults in the great city of Winnipeg for the Lord.

Division II

Our Winnipeg City Missionaries

Rev. and Mrs. Wm. Bestvater

Mr. and Mrs. Wm. Bestvater lived in Minnesota when they were called to become missionaries of our Northern District. They moved to Winnipeg in 1913 and served for about eight years before leaving to take up teaching in Bible Schools and conducting Bible readings in churches.

Sister Anna J. Thiessen

Miss Thiessen joined the work at the city mission in 1917 and served together with Mr. and Mrs. Wm. Bestvater, Mr. and Mrs. E. H. Nickel, and Mr. and Mrs. C. N. Hiebert before she took charge of the Maria-Martha Home in Winnipeg. To her it was granted to continue her service there through many years. She still lived in the home in 1948.

Rev. and Mrs. E. H. Nickel

During 1921 when Mr. and Mrs. Bestvater left, Mr. and Mrs. Erdman H. Nickel took over the work. They continued to serve in much the same way for about five years and saw the work grow to the capacity of the church building.

Rev. and Mrs. C. N. Hiebert



C. N. and Tina Harms-Hiebert were called to the work in the City Mission during 1926 and continued to serve for 17 years until the health of the sister was broken. Soon after they

moved to Hillsboro, Kansas, she went home to her reward. This picture shows Rev. and Mrs. Hiebert and Albert, Erwin, Ruth, Naomi, Esther, Martha and Clarence.

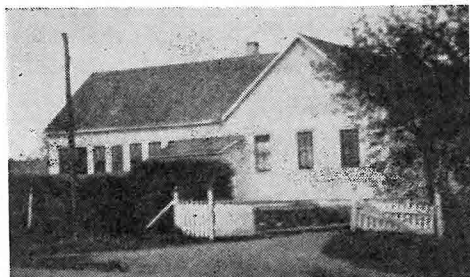
Rev. and Mrs. Wm. Falk

Wm. and Lena Falk are at home in Winnipeg, where the brother assisted Rev. Hiebert in the work. They were called to begin a new phase of city mission work in 1944 in which they used the young people of the churches and of the Mennonite Brethren Bible College in the city.

Section II

The Western Children's Mission

Events That Led to the Organization and Acceptance by the Canadian Conference



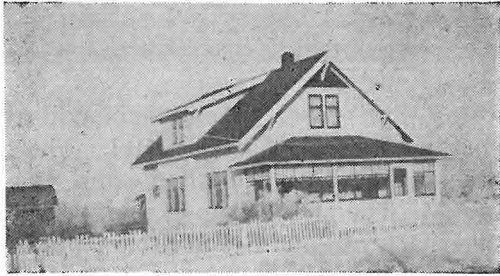
This picture shows the Bethany Bible School at Hepburn, Saskatchewan, where during the term of 1932-33 the Lord laid a special burden of prayer upon the faculty and some students. As a result the Bethany Prayer Band, which later was or-

ganized as the Bethany Prayer League Children's Mission to conduct Bible Schools among children in summer and do evangelistic work whenever and wherever possible, was founded. In the spring of 1937 a new committee was chosen and the name was changed to Western Children's Mission. The organization was incorporated under the Benevolent Societies Act of Saskatchewan. This name was chosen because the neglected children of the western provinces of Canada were being considered. The mission was, however, incorporated as an interdenominational, evangelical, international work. That is, it was to present the gospel of saving grace anywhere open doors could be found and workers and support were forthcoming regardless of denomination, race or language. The first officers were J. B. Toews, president; J. H. Epp, field director; and A. B. Voth, secretary-treasurer. Bethany Bible School

remained the headquarters. After Rev. Toews left the school, G. W. Peters took his place.

After some years, news of the Lord's guidance spread and some brethren in Alberta and in British Columbia also caught the vision and began to work. As a result affiliated missions were organized in Alberta in 1940 and in British Columbia in 1941. Later both of these were accepted by our provincial district conferences. In 1941 the mission work that had been begun by the Bible School at Herbert, Saskatchewan, was also united with the Western Children's Mission.

This picture shows the headquarters of the Western Childrens Missions. Here the office and the printing work are done. This, as well as all the stations and the work, was accepted by the Saskatchewan, Conference June 11, 1946. The Old



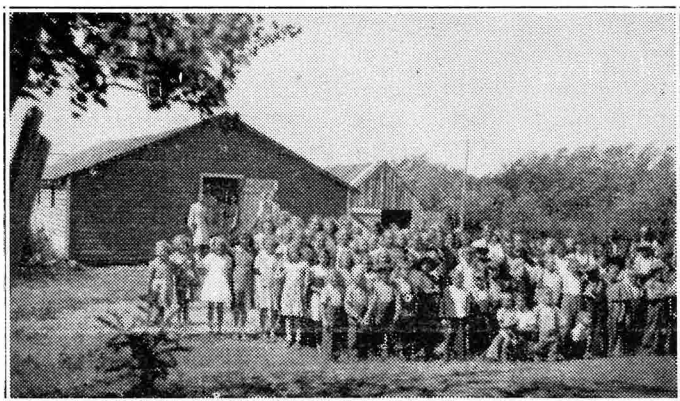
committee resigned and the Conference elected a new one which functions as the board of the Western Children's Mission. Thus a missionary vision with a small beginning has had far-reaching results in the missionary activities of our Canadian Conference.

Various Phases of Work of the Western Children's Mission

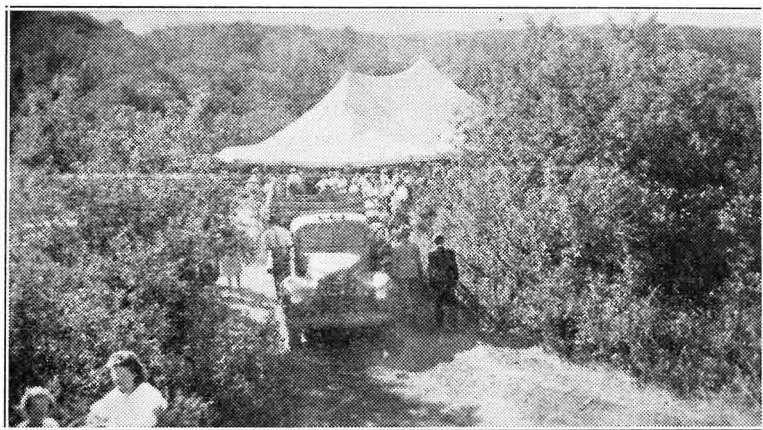
The workers of the mission saw that it was not enough to seek to win children in Vacation Bible Schools, so they prayed for the opening of mission stations. The Lord led and called the brethren Ben Kroeker and George Giesbrecht to go out on their own time to explore the far northwest part of the Province. Their exploration led to the opening of the stations at Pierceland, Hague Ferry and North Vale. After the southern part was also included, stations at Arelee, Lucky Lake, Stump Lake and Blumenhof were accepted or opened.

Another phase was added in 1941 when a broadcasting service could be arranged for the months of May through August. Since remote control was unavailable, broadcasting was impossible during the winter.

Another burden upon the workers was the matter of providing Bible Camps for the children of the district. The Lord led in



a way that property could be bought at Sand Beach about 65 miles northwest of Hepburn in 1944. The first year one hundred children attended and another camp was conducted for the young people. The picture shows many children gathered in front of the tabernacle at Sand Beach Bible Camp.



Another camp was needed for the southern part. The West Bank Bible Camp was opened in 1945 along Swift Current Creek. This camp is in charge of the Herbert area. There is a fine playground and the creek provides good swimming. The picture shows the tent and grounds of West Bank Bible Camp.

To carry on mission work better there was need for a central shop where Bibles, Testaments, and Christian literature could be obtained. In 1944 the Evangelical Book Shop was opened in Sas-

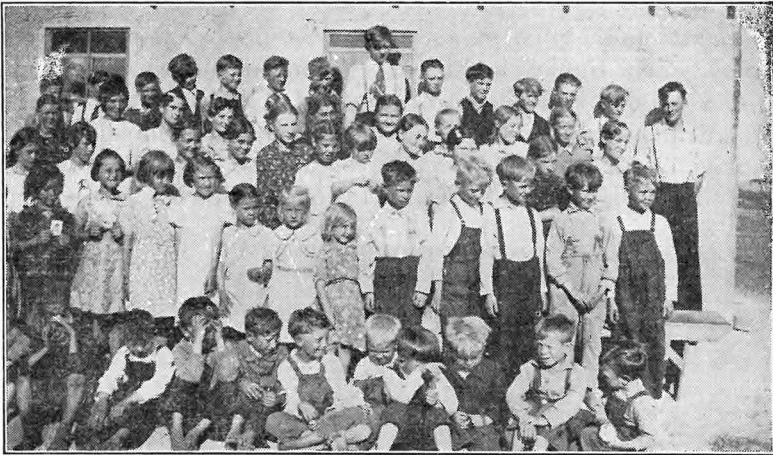
katoon. The Lord blessed the venture and thousands of dollars worth has been sold to bless the mission work and the homes of that area.

Division II

Our Mission Work Among Mennonites in Saskatchewan

Introduction

In Canada there are Mennonites from the Old Colony in South Russia, the birthplace of many of our forefathers. These have remained extremely conservative, still clinging to the ways of their forefathers who lived a hundred years ago in the old world. Of these many have left Canada for Mexico and South America because they were unwilling to allow their children to learn English. Others have remained in Canada and groups have fled from existing civilization to the far northern frontier where they live in isolated communities.



The picture shows a group of these Mennonite children who had never been in school before the Western Children's Mission came to their settlement to help them in their great material and spiritual need. By the end of 1948 this mission had opened three stations to bring the Gospel to this group of underprivileged Mennonites.

Our Hague Ferry, Saskatchewan, Station

The Mennonite Community at Hague Ferry is about 21 miles east of Hepburn, Saskatchewan, along the west bank of the South Saskatchewan River. This was a poor homesteading settlement with no school in the community before G. K. Giesbrecht arrived there in 1940. He opened a school in an old blacksmith shop and



gathered as many children as he could interest. The picture shows the new school that was built of logs and plastered with mud inside and outside and then whitewashed. The group is gathered for the dedication of the schoolhouse and mission chapel. By 1948 a number of children had been saved and some parents began to attend the services but still resisted the Holy Spirit.



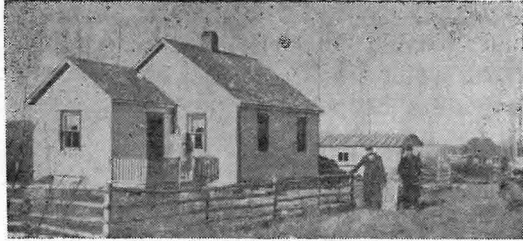
In this picture is shown the school that was conducted by Helen Unruh and Katie Wiebe in 1945, after the illness of Sister Giesbrecht made it necessary for the Giesbrecht's to leave the work.

Our North Vale, Saskatchewan, Station

Another group of Mennonites from the Old Colony lives at North Vale, about eighty miles northwest of Hepburn, Sas-

katchewan, in a very poor homesteading district in the brush land. This field was difficult, since the people wanted no light of the Gospel and were satisfied with their Mennonitism.

Mr. and Mrs. A. H. Pauls went to this field in 1940. The picture shows their new home at the station. They worked among the children to persuade them to come to learn to read and at the same time hear the Gospel of saving grace.



Our Blumenhof, Saskatchewan, Station

About 250 miles southwest of Hepburn and 21 miles south of Swift Current there is another field of Old Colony Mennonites in a settlement called Blumenhof. Mr. and Mrs. Arthur Martens moved into a vacant schoolhouse and began to work among these people. This field was more amenable, the services were well attended from the beginning and by 1948 a group was ready for baptism.

Division III

Our Work Among Other Settlers in Saskatchewan

Introduction

The Western Children's Mission, now the home mission work of our Saskatchewan District Conference, also saw the need for the Gospel among other people living in poor homesteading districts. By 1948 work had been begun in several such places.

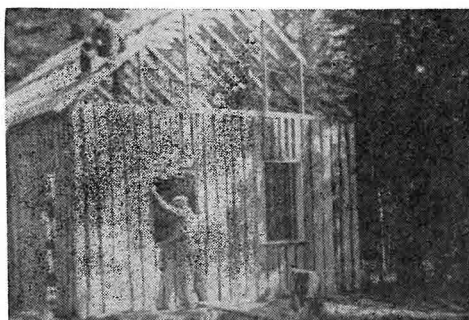
Our Pierceland, Saskatchewan, Station

The small town of Pierceland, Saskatchewan, lies some 275 miles northwest of Hepburn, in a homesteading district with a population of several nationalities. The picture on the next page shows the mission home where Mr. and Mrs. A. A. Wiebe lived in 1948. This house was made of logs and then covered with siding. The Wiebes entered the field in 1941 and found it difficult. Progress was slow, yet a number of souls have been saved. The serv-

ices were conducted in the home of the missionaries in 1948 and they prayed and trusted the Lord would soon provide a chapel.

Our Stump Lake, Sask., Station

About 120 miles north of Hepburn and 16 miles east of Debden there is another homesteading district at Stump Lake with a population predominantly Scandinavian. Mr. and Mrs. Jake Stobbe went to work there.



The picture shows the manner of building in the far north. The walls are made of logs to be covered later with siding or plastered to seal the cracks. In 1945 when the missionaries left to continue their education, this field was left without workers and in the ginning of 1948 this needy

field was still waiting for some missionary to heed the Lord's call to come there.

Our Lucky Lake, Saskatchewan, Station

Lucky Lake is a town with an English-speaking population about 140 miles south of Hepburn, Saskatchewan. In 1944 Mr. and Mrs. J. S. Adrian went to minister to these people, many of whom had nominal connections with a spiritually dead church. The Lord blessed the efforts of the Adrians. Souls have been saved and others have been drawn closer to the Lord. In September, 1947, nine souls were baptized and a fellowship group was organized under the supervision of the mission. In 1948 the services were held in rented quarters and the workers still hoped and prayed for the Lord to provide a new chapel.

Division III

**Our Work Among Russians by Several Conferences
Introduction**

The term "Russians" is used in this study to mean several groups of people speaking different languages and having different religious beliefs, but who have originally come from Russia. Great numbers of these people live scattered over a large part of Canada and in North Dakota. Years ago our Conference began to work among Russians and as a result there are now some small Russian Mennonite Brethren Churches. In recent years after more of our people came from Russia the Lord again called forth workers to assist the Russian brethren and to go forth to win others for Christ.

Subdivision I

The Russian People and Their Religions on Our Fields**The Greek Orthodox Catholic**

The Greek branch of the old Catholic Church resembles the Roman in many respects with the exception that the priests, also called "Fathers," are allowed to marry. This church also has never exalted any man to the position that is given to the Pope in Romanism, nor has the use of the Bible been denied the people to the extent that it is in Romanism. In Russia the Czars were the rulers of the church, at least in name, and the priesthood carried out its plans both for good and evil under the protection of the land.

Saint worship formed an essential part of the Greek Orthodox Church in Russia. Icons (images of saints) filled the churches and the homes. Even though the people could read the Bible, they were not allowed to practice what they found therein. This spiritually dead church was a rich seedbed for the growth of Communism.

Of the Russians living on our fields, many came from the same part of South Russia as did our forefathers. These are the Chachla, or the so-called Small Russians, and the Ukrainians. The first speak a dialect which is a mixture of the written Russian and Ukrainian. Of these, D. B. Wiens says they can understand and follow the Russian in the Bible, while the Ukrainians cannot. Both the Chachla and the Ukrainians are Greek Orthodox unless they

have become Christians or have been under other influence to change their religion. These people are not easy to win for Christ, yet there are those everywhere who are open to the Gospel.

The Roman Catholics on Our Fields

The world over, the Roman Catholics serve their head, the Pope at Rome, but in other matters their actual practices differ much from one land to the other. On our field at Edmonton, Alberta, there are many Ukrainians who have accepted Romanism while under the influence of that church in Galicia, near Austria-Hungary. As a whole our workers report that these Russian Roman Catholics are more closed to the Gospel than the Greek Orthodox and therefore more difficult to win for Christ.

The Doukhobors on Our Fields

The people known as Doukhobors speak a pure Russian with a slight accent of their own. The word "Doukhobor" means "Spirit Wrestlers" and is the name of a religion that sprang up in Russia in the midst of the pressure of the Greek Orthodox Church. Many years after this sect arose a Russian official first called them Doukhobors in 1785, because of their religious attitudes. Since these people rejected the saint worship of the Russian church and refused to take up arms, they suffered much persecution. In 1889 a large group was permitted to enter Canada through the efforts of Count Tolstoi and some Friends (Quakers) in England. About eight thousand of them settled in Saskatchewan near the Mennonite communities and founded many villages. During the 1920's a great unrest seized the Doukhobors in Saskatchewan and most of them left, some returning to Communistic Russia and others going to British Columbia to form other settlements. On our field at Grand Forks, British Columbia, many of the Doukhobors still live in their Brotherhood Colonies, while others work their own land.

The Doukhobors left the Greek Orthodox Church and customs and made a religion of their own, which our missionaries say is a mixture of truth and error. They do not worship "saints"; therefore they believe they worship God in spirit and in truth and that they are so led by the Holy Ghost that they do not need the Bible. They detest ceremony, so they have informal meetings where they sing some songs and various members recite Psalms or some pages from their "holy" book called "The Book of Life,"

which contains the teaching of their leaders. They despise the priesthood, but they have leaders who traditionally must be sons of Peter Petrevitch Verigin.

When still in Russia, Lukeria, the widow of one of their leaders, assumed the office of leadership and trained Peter V. Verigin to follow her. This man was exiled by the Russian government and entered Canada years later. In 1925 a convert of our missions wrote the following about Peter V. Verigin, and said, "Our blinded people received him with open arms and honored him as a god and did whatever he desired. I watched him openly demonstrate immorality and all reverently helped him. Then I said to my wife, "He is a bull and not Christ." As a result Brother Wasilenko had to flee for his life because he had blasphemed the "Christ" of the Doukhobors.

This sect denies the bodily resurrection of Christ, but says He is resurrected in the hearts of true believers when they fully accept "Thou shalt not kill," that is in war or animals for food. They also must be born again and Jesus is the only Saviour, but the truth is so distorted it has lost its true meaning as given in the Bible.

In Canada the Doukhobors have divided into three groups: the atheistic, the conservative and the liberalistic. The atheistic ones no longer believe the teaching of their people nor any other, and many are communistic. The conservative group is composed of the ones who have kept the faith of their fathers in Russia, while the liberalistic faction is very fanatic and calls itself "Sons of Freedom." This last named group regards all government as wickedness in high places; therefore, they and their leader, also a son of P. V. Verigin, must do all they can to battle their enemy. So they refuse to send their children to school and to register marriages and births, thus refusing citizenship in any land. For them it is a sin for anyone except their leader to own any property. A man cannot even call his wife his own, so he must frequently exchange wives with other men to prevent jealousy, which is a great sin. The people caused the burnings and destruction around Grand Forks, B. C. They thus became a real problem to the government. Because they would not tell who were the guilty ones nearly all the men of certain villages were jailed late in 1947.

Our missionaries say the Doukhobors are very difficult to reach for Jesus Christ; not because they act hard, but they are as flexible rubber, giving in and then bouncing back to their original belief. They believe and do just what their leaders say, and do no thinking for themselves. This is especially true of the fana-

tical "Sons of Freedom." Those who have become atheistic are hard in another way, for they want nothing of God or Jesus Christ. Yet the Lord has saved some of these people and His grace can save others.

Subdivision II

The Work Among Russians on Our Fields

Our Early Efforts to Win Russians in North America

Because our forefathers lived in Russia formerly, they felt burdened for the salvation of these people even while in the old country but under the rule of the Czars it was unlawful to evangelize Greek Orthodox citizens. However, in the New World it was possible to pay back a debt of gratitude to our Lord, and work was begun as soon as workers were found for this phase of mission work.

In 1901 Mr. and Mrs. Herman Fast began mission work among the Doukhobors in Saskatchewan and three years later they moved into one of their villages named Petrofka, which is now Blaine Lake area. The Fast family farmed, while Rev. Fast taught school among the Dukhobors, conducted services in the schoolhouse and did visitation work among the people. In time several were saved and baptized and it became necessary to build a chapel of their own. Before Mr. and Mrs. Fast left this work they had visited many other places among the Doukhobors and a church had been organized with a native preacher, Brother Wassil Wasilanko, as leader.

In 1924 there were some seventy members in this church, but when so many of the Doukhobors moved many of these left Saskatchewan. In time all the villages disappeared, and the Doukhobors who had not moved away built up their own farms. In 1947 the remaining members moved the little chapel into the town of Blaine Lake to join in worship with the other Russian Christians. D. B. Wiens of Arelee, Saskatchewan, visited this little church and also baptized some, but found them in great need of consecrated workers to revive the work in that area.

Near Eagle Creek, about sixty miles from Blaine Lake, is a settlement called Chacla where our brethren went to preach. In 1907 the conference sent J. F. Harms to help this group organize a church. Elder David Dyck took the responsibility of leading the little church with native help. By 1924 Luka Krowtschenko was the native leader.

Another group of Russian Christians found refuge in North Dakota, settling at Kief during the first five years of this century. In 1908 J. F. Harms visited this settlement and found a little church which had been organized by Elder Heinrich Voth of Minnesota. In this district the believers at first built a community chapel, but later it became necessary for our Russian brethren to erect their own church in Kief, North Dakota.

In 1919 the Russian Mennonite Brethren organized their own conference, which has up to date (1948) never been incorporated. These churches, though still small, understood to manage their own affairs and continued to give their mission money to our Board of Foreign Missions. In recent years our missionary evangelists have been visiting the various churches among the Russians and trying to help them to do more to evangelize their own people and strengthen their churches.

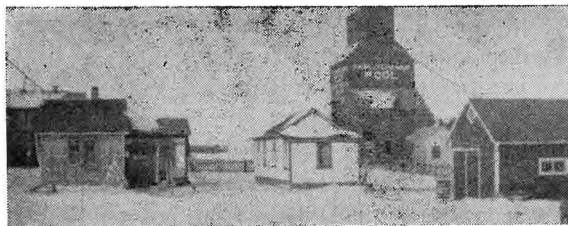
Our Field and Work at Arelee, Saskatchewan

The town of Arelee, Saskatchewan, is about sixty miles southwest of Hepburn in an almost exclusively Russian district, including Doukhobors, Chacra, and Ukrainians. At this place there was another early Russian Mennonite Brethren church which the Western Children's Mission found in great need of spiritual help. In the fall of 1943, Mr. and Mrs. D. B. Wiens went to this place and began to gather the children and young people not attending church and also others, and soon the Sunday School and services increased greatly. In 1946 a large number was baptized.

The picture shows D. B. Wiens (right) and L. Goertz (left), who assisted in the Bible School to train workers for the field during 1944. The sisters came all week while the brethren attended only one day each week. But the



effort was a blessing to the church. The great desire to open a formal training school could not be realized by the missionaries by the end of 1948 because the community was not ready. A number of students were attending Bible Schools at other places to help out in the training program.



This station belongs to our Saskatchewan District Conference and is under the Western Children's Mission. The picture shows the buildings that were

purchased by Rev. Wiens for the mission work among the Russians at Arelee, Saskatchewan. The house to the left is the missionary home, in the center is the schoolhouse, and to the right is a garage. The elevator belongs to others. The Russian brethren have built their own new church and are well able to take care of it. They also voted to begin to give for the support of the missionary during 1948. For a few years the workers were supported by the M. B. Conference Board of Foreign Missions. Since 1948 the station and the workers are under the Western Children's Mission.

Our Field and Work at Grand Forks, British Columbia

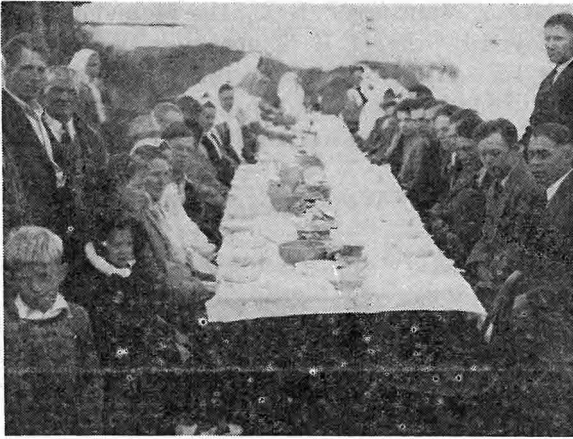
The town of Grand Forks, British Columbia, lies in the



Kettle Valley, 417 miles east of Vancouver. The picture shows the house that was purchased for the mission among the Doukhobors in that area. It is the home of Mr. and Mrs. Peter Schroeder. Services have been conducted in the little chapel in the house since 1947. The workers shown in the picture are Helen Dyck and Annie Dueck, who assisted during 1947, Mrs. and Mr. Schroeder, and Abram Huebert, who was there at the time doing evangelistic work. From this place the missionaries go to win the Russians and interest them in attending the services in town and at six different places from

two to nine miles away. Most of the Doukhobors live on commu-

nity farms or in small villages, but others are scattered on individual farms.



To win these misled people, Mr. and Mrs. Schroeder began work among children and interested them in attending the Sunday School, sewing classes, kindergarten, and Vacation Bible School. They also visited the homes, especially when sickness and sorrow came to a family. At funerals they often sang and the brother also brought a short message when possible. The picture shows how the Russians gather for a supper after a funeral. They serve borscht, which is a cabbage soup, rice with raisins, and candy for the children.

Mr. and Mrs. Schroeder were supported by the Mennonite Brethren Conference, but in 1948 they began to serve for the British Columbia Mennonite Brethren Conference under the supervision of the West Coast Children's Mission.

Some Other Fields Among Russians in British Columbia

At Castlagar, B. C., which is about 70 more miles east of Grand Forks, there is another Doukhobor settlement where our missionaries conduct services and make house visitations. The picture shows the log cabin where K. P. Janzen lived when he served in this field. He had a converted Doukhobor and his wife as assistants on this field.



Brother K. P. Janzen also received support from the M. B. Conference but was considered

the missionary evangelist who served at all the places among the Russians in our fields.

In the city of Vancouver, B. C., the Mennonite Brethren Conference employed Brother J. K. Thiessen as evangelist among Russians in that section. He preached in Russian churches and also did visitation work in homes and in hospitals. This work was also given over to our conference in British Columbia.

Other Work Among Russians

By 1948 there were still a number of fields among Russians that received help only from visiting missionaries and colporteurs who served our various conferences in Canada. Among those are the fields at Edmonton, Alberta, and a number of other places where small groups of believers can be found in Alberta, Saskatchewan, and British Columbia. Mr. and Mrs. P. H. Schroeder served among the Roman Catholic Ukrainians at Edmonton, Alberta, for a year beginning in 1944.

Through the years other work has been done and Bible Conferences have been conducted. The picture shows a group of the people and the workers who served together with Abram Huebert. In front are the singers who attracted the people to come to hear the Word of God. Believers are inspired to bring their unsaved friends to the services.



Another phase of the work is that of sowing the Word at street meetings. The picture shows such a group gathered at Vancouver. To the right against the wall stands an octette from the church at Abbotsford. Thus the Word is given in song and sermon and by distributing literature.



Our missionary-evangelists go to the various communities where the Russians live and conduct services in churches, rented halls or in homes, as the case may be, and at the same time also do house visitation work.



The picture shows a group where Abram Huebert went to serve. The young man (left) is Brother Huk, who assisted him, the third from the end is Rev. Huebert, and next to him is the leader of the group of believers. As these people received more spiritual food, they were inspired to bring others to the Lord.



This picture shows a larger group to which Rev. Huebert ministered. At some places where the field was open or the need was great he stayed a month or more to conduct services.

The missionary colporteur is another very important link in the work among the Russians, for he can get into the homes that would be closed to the regular missionary. He sells Christian calendars of which the Russians are fond, interests the people in good story books that point to Jesus and the Bible, and where he finds the people ready, he presents the plan of salvation. By 1948 two brethren had given themselves to this work which is by no means easy. K. P. Janzen, who also received support from the Mennonite Brethren General Conference for some time, is now the traveling missionary for the Western Children's Mission. Jacob Reimer came to the station at Grand Forks in 1947 to assist in

the work there and do colportage work among the Russians on that field. He began his service, trusting the Lord to provide for his needs.

Section III

Some of the Missionaries on Our Fields in Canada

A Group of Early Workers Among Mennonites and Russians

The very first mission of our very small Conference during pioneer years was to establish and strengthen the home front in every place where members had settled in the New World. As early as 1884 the Conference sent Elder Heinrich Voth, father of the late J. H. Voth of India, to do mission work among Mennonites living in Manitoba, Canada. In 1888 Brother G. Wiebe moved there from Russia and he was asked to assist Elder Voth in the work of house visitation, preaching, and showing the people how to be saved. In time churches were established, and the first conference met in Manitoba in 1898.

After Russians also entered Canada and the United States, the Gospel was brought to them. Mr. and Mrs. Herman Fast came to America in 1901 and at once went to serve among the Doukhobors in Saskatchewan. In 1907 the conference sent J. F. Harms to serve among the Russians for a year to establish churches and to strengthen others. Many others who had command of the language have helped in the work among the Russians during the early part of the twentieth century.

A Group of Missionaries on Our Fields Among Russians

In recent years the Lord has again called forth workers from the churches in Canada to serve among the Russians. This picture shows two such workers, Abram Huebert and his wife. They live at Leamington, Ontario, where the brother serves among Russians several months of each year. Since 1948 his support comes from the Canada Inland Mission of Ontario.

Peter H. and Helena Esau-Schroeder left their work for the British and Foreign Bible Society and began to work among the Russians in 1944 and



later went to open a station at Grand Forks, British Columbia, serving the Doukhobors. After 1948 their support came from the West Coast Children's Mission of British Columbia.

The Sisters Helen Dyck and Annie Dueck also served under the West Coast Children's Mission at Grand Forks, British Columbia, during 1947 and until they left for mission work in South America.

Jacob Reimer is a graduate of the Russian Bible Institute, and came to serve in 1947 as colporteur among the Russians.

Rev. H. H. Janzen also was a worker for the Mennonite Brethren general conference. He received help to teach in the Russian Bible Institute at Toronto, Ontario, which belongs to the Russian Gospel Association of Chicago, Illinois. He also did evangelistic work and wrote to supply the workers with much needed literature.



This picture shows K. P. Janzen going out to do house visitation work among Russians during the winter months. He also sold Bibles and Christian literature. In summer he worked in orchards



to support himself. He received help from the Mennonite Brethren general conference and also from the Western Children's Mission.

This picture shows some of the younger workers among the Russians, David B. and Gertrude S. Janz-

Wiens with Paul Bernard and Viola. They came from the M. B. Church at Hepburn, Saskatchewan, and entered the work at Arelee, Saskatchewan, in 1943 as missionaries under the Board of Foreign Missions. Since 1948 they serve only under the Western Children's Mission.

A Group of Workers Among Mennonites and Others

Since the opening of the Western Children's Mission very many have served for some time among Mennonites and other people, teaching and doing evangelistic and colporteur work. The pictures are mostly of those who were on the fields early in 1948.



The first picture is one of A. A. and Gilda Heinrichs-Wiebe, who come from Speedwell, Saskatchewan. They entered the field at Pierceland, Sask., during 1941 and serve a mixed population.

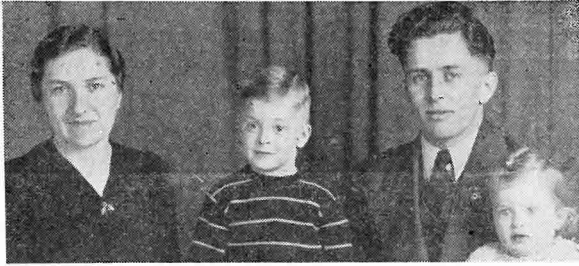


The two pictures are of the Sisters Helen Unruh (left), a daughter of Mr. and Mrs. H. Unruh of Dalmeny, Sask., and Katie Wiebe (right), who is a daughter of Mrs. J. A. Wiebe of Niagara-on-the Lake, Ontario. These sisters served at the

Hague Ferry Station, teaching Mennonite children and giving them the Gospel.

J. S. and Helen Priebe-Adrian of Flowing Well, Saskatchewan, went to Lucky Lake to serve among English speaking people in 1944.





This is a picture of John I. and Martha Ediger-Friesen with Bobby and Loanna. Brother Friesen opened the Evangelical Book Shop, Room 3 D. C. Block, Second Avenue, South Saskatoon, Saskatchewan. The work has grown and much Christian literature has gone forth because of the mission of this work which belongs to the Western Children's Mission.

A Group of Workers of the Western Children's Mission

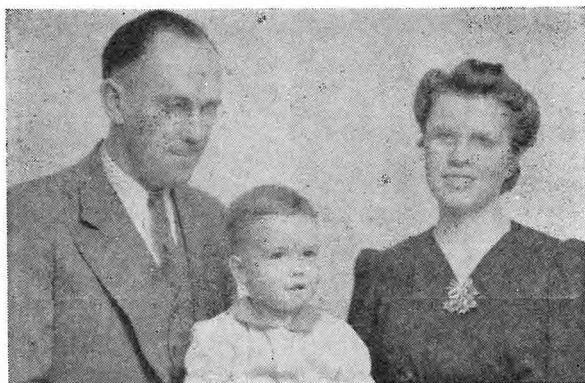
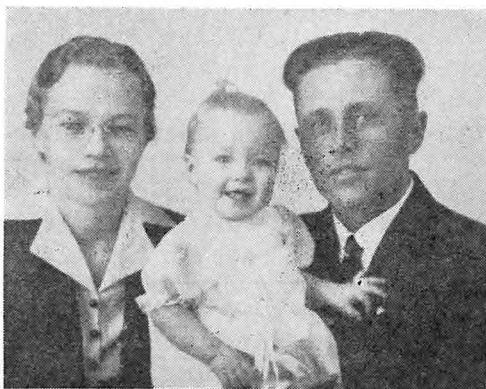


Brother Ben Kroeker was the Field Director of the Western Children's Children's Mission from 1940-1944. He often lived with other people and, as the picture shows, he worked with children and taught them the way of life. While he was on a tour in the far north exposed to cold weather, he became ill and died in 1944. But his memory lives to inspire others to give their all for the Lord.



J. B. and Susie Jost-Priebe are of Flowing Well, Saskatchewan. Since 1947 Brother Priebe has been the General Director of the Western Children's Mission. This is a full time service, for he visits the fields and the churches of the Saskatchewan Conference to report of the work and its needs.

Another full time service is that of Frank F. and Bertha Gossen-Froese and Ruby Ann, who live at Hepburn. Rev. Froese has served as secretary-treasurer in the office of the Western Children's Mission since 1940.



The last two pictures are of the District Directors of the Western Children's Mission. Mr. and Mrs. J. J. Thiessen with Samuel James have served in the southern part of Saskatchewan since the early beginning of the mission.



Nick and Elizabeth Rempel-Willems took over in the northern part and have also supervised the Sand Beach Bible Camp since 1947.

PART II

MISSION WORK OF THE MENNONITE BRETHREN SOUTHERN DISTRICT CONFERENCE

Introduction

The Lord has moved upon hearts in our Southern District and a number of different phases of mission work such as conducting Youth Retreats (Bible Camps), radio broadcasting, and extension work of several kinds, sponsored either by the conference or by individual churches, have been carried on through the years. In this study only those phases and fields of work that are directly under the supervision of the Home Mission Board of our Southern District will be presented.

Section I

Mennonite Brethren Latin American Gospel Mission

Division I

Our Latin American Mission Field

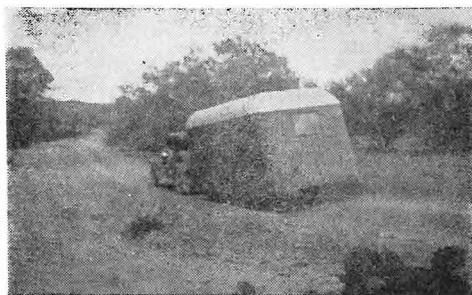
Events That Led to the Opening of the Field

Some years ago members of the Conference moved to Premont in South Texas where the Lord began to speak to hearts after they

saw the spiritual needs of the people about them, so several began giving the Gospel to the Mexicans. Among these were the late Rev. P. E. Penner, who was assisted by his sister and her husband, Rev. and Mrs. Henry Andres, and others. They did colportage work all along the Rio Grande Valley and conducted Sunday Schools in and about Premont.

Then the Lord directed a Tabor College student to go to Premont to conduct evangelistic services and there Brother Harry Neufeld received the challenge to evangelize the Mexican people. He continued his study while the group at Premont prayed and kept the great needs before the readers in our conference papers.

The Board of Foreign Missions was opening a station for Mexicans as a branch of Post Oak Mission at Lawton, Oklahoma, and the late Dr. H. W. Lohrenz received a burden for these people. He presented his vision to a small group of delegates at the Southern District Conference in 1936, the idea caught fire, and it was decided to present the cause to the Conference. The Lord warmed hearts and Mr. and Mrs. Harry Neufeld were sent to South Texas to locate a field for the Southern District Conference.



The picture shows the 1931 Chevrolet Coupe and the trailer house in which Mr. and Mrs. Neufeld traveled along the Rio Grande River during the summer of 1937, taking note of the spiritual condition of the Mexican people in each town and village. In Rio Grande

City they met a Methodist missionary who had a burden for a cluster of villages of Latin Americans living along the Rio Grande River to whom no one had gone with the Gospel. The Southern District accepted this field in the fall of 1937 and asked Mr. and Mrs. Harry Neufeld to open the first station there.

Another field was opened at Premont when the little mission which was supported by the Mennonites (Old) became vacant. The Lord laid a burden upon a number of brethren in the church at Premont and Rev. J. P. Kliewer, then leader of the church, found teachers and carried on the Sunday School work at the Mission. The building was purchased by brethren at Premont and the cause

and the field were presented at the Conference in 1946, which authorized the Home Mission Board to buy the building. The church at Premont was to carry on the work. Rev. B. W. Vogt was made responsible for the mission and in the fall of 1947 the Conference sent Brother Ricardo Pena to assist in the services for week ends until the missionaries, Mr. and Mrs. H. T. Esau, went there to assume the work in June, 1948.

Our Mission Fields in South Texas

Our mission fields in South Texas are among people from Mexico who have been born in the United States or have lived here for shorter or longer periods. The field in the Lower Rio Grande Valley lies between the cities of Mission and Rio Grande City and includes the villages of Abram, Penitas, Chihuahua, La Joya, Havana, Los Ebanos, Cuevita, La Grulla and Garciasville, besides a number of large ranches where many Mexicans are employed. Some of these villages are very old and typically Mexican, a few are small, but La Grulla has some fifteen hundred inhabitants. Several of these little towns lie on the very banks of the Rio Grande River and others a few miles north. In between there is brushland with small clearings here and there.

For ages the people in these hidden villages were content with their primitive condition, but in recent years much has changed, and now many have access to electricity, gas, and modern roads. A group of these people have steady employment, but the greater number still move out to seek work at other places in orchards, truck farms and cotton fields. Some families return in time for school, but many stay until late fall or winter after all the crops are harvested in the north. Often they move out again long before school closes. This is one reason why so many of these people have not learned to understand nor speak English, though they have lived under the American flag over one hundred years.

The field at Premont, which lies a hundred miles north of the river, is similar in many respects yet different in several ways. At Premont there are wealthy land owners having oil wells. Others have steady employment and therefore a smaller percentage depend on work in ranches of the vicinity or elsewhere. In recent decades the Latin Americans have also taken an interest in schools, and therefore there are many more who understand, speak, read and write English than in the Lower Valley where constant contact is maintained with Mexico.

The People and Their Religion on Our Field

The average Latin Americans on our field are of mixed blood, Spanish and Indian; therefore they have a background and culture similar to the inhabitants of Central and South America. They speak the language of Mexico to which some English words have been added. Since they cling to their customs and language, they have remained closed to the influences which have greatly modified Romanism in the northern states.

The great masses of these people have a nominal connection with the Church of Rome as it functions in Mexico. Most of them seldom attend mass, but all must be baptized, receive the first communion, and be buried by the church to assure eternal redemption from hell. No one is, however, promised heaven except by way of purgatory.

The masses are tied to Romanism through saint worship in the homes and their leaders tell them they have been favored by Mary because she appeared to them "brown" and speaking their language. For centuries the Virgin of Guadalupe has held the people captive but in recent years several new goddesses were invented by the Church of Rome in Mexico to work the people into a frenzy. "San Juana" took the country by storm. In July, 1948, the first edition of this book was published. It is filled with fantastic stories of San Juan's power to raise the dead and heal the sick. A cathedral was built in her honor in a town of lower Mexico by the name of San Juan de los Lagos (St. John of the Lakes) and another image was set up at San Juan (St. John) in the Lower Valley of Texas. To these shrines the people go to pay the vows they have made to their little virgins hanging on the walls or standing on shelves. The picture or image, so they are taught, has no power to answer prayers until it has been baptized by a priest and their vows are paid at one or the other church where the image (a doll) adorned with gold, silver and precious stones is kept. Thus the people are led and kept in fear that they may do something to cause the Virgin to send them bad luck.

Coupled with saint worship is spiritism in various forms, some being real witchcraft. This is carried on by individuals or groups under the sanction of the church. This and the great love for sinful pleasures which are sponsored or condoned by the Church of Rome blind and bind the Latin American people with fetters as strong or stronger than any in heathendom.

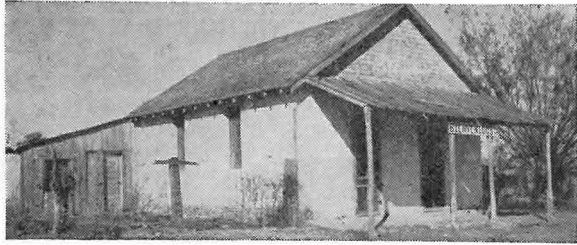
Division II

Our Mission Stations Among the Latin Americans

Our Los Ebanos Station

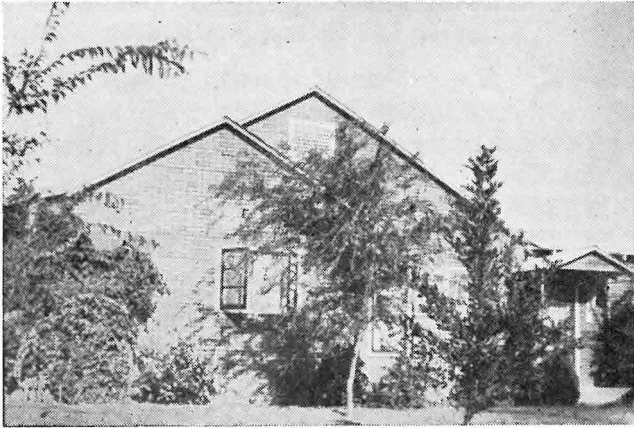
Mr. and Mrs. Harry Neufeld moved to South Texas in December, 1937, and began to look for a place to live and study the language. In time they were able to rent an old schoolhouse in the village of Los Ebanos.

This is a picture of the place where the first missionary work was done in this village. Almost at once the power of Rome was felt in organized opposition. This has continued through the years. Some time later the Lord opened hearts so a house could be rented. This house was cleaned and arranged to become the first missionary home on the field. The village had no conveniences at that time.



This picture shows the church that was built near the center of the village. It was dedicated on March 29, 1942, the second church

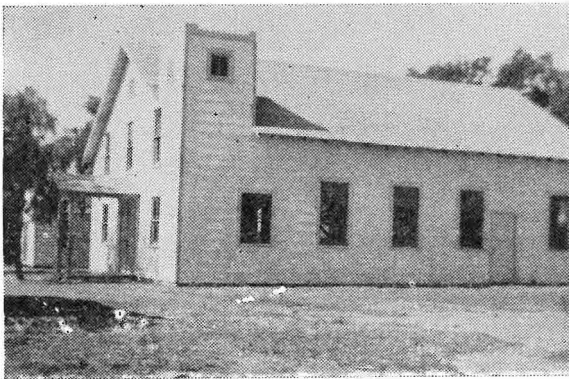
on the field. The building is 30x40 with a small balcony over the entrance. It has a few classrooms.



Great was the missionaries' joy when they could buy a place east of the church to build a missionary home. Harry Neufeld was able to obtain used lumber and with help that came a four-room modern home was built during World War II. A well of good water supplies the house and yard. The picture was taken in 1947.

Our Chihuahua Station

Mr. and Mrs. Harry Neufeld also began work in Chihuahua. Since the doors were more open, he built the first little church in this village beneath mesquite, a cluster of trees a little south of Highway 83. He placed a sign over the front door which read in

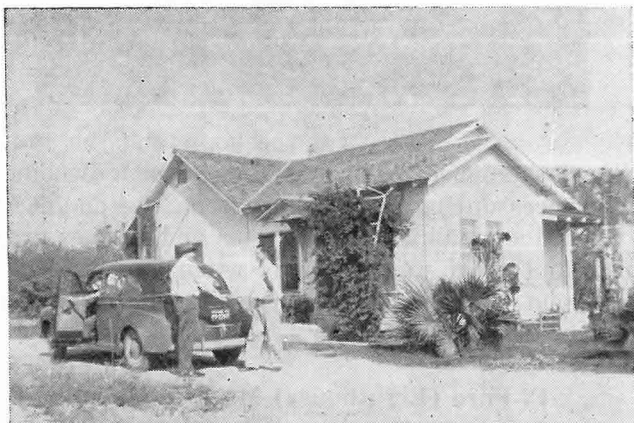


Spanish "The Church of the Mennonite Brethren," to show all who could read that this was a church of Jesus Christ and not of the devil. It was dedicated on April 27, 1941.

To this flock came Mr. and Mrs.

H. F. Thomas during 1942 to take over the work as soon as the language was learned. Soon the little chapel was too small and it was enlarged. In 1946 the old building was taken for Sunday School room and a new church was built and dedicated April 28, 1946. It has a balcony over the entrance, and a few classrooms.

The enemy prevented the buying of a place for the missionary



home near the church, but land could be bought in the village of Abram, two miles away. This picture of the four-room modern home was taken in 1947.

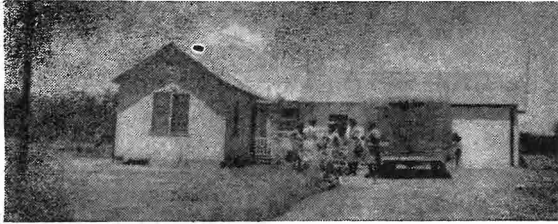
The La Grulla Mission Station

The western part of the field was largely untouched by the Gospel, so the missionaries prayed for more help. In 1945, the Lord called Mr. and Mrs. Ruben Wedel to go to the field. At La Grulla the Gospel had been kept out for many years by stiff resistance, yet this was the place our missionaries prayed for. Mr. and



Mrs. Wedel found the people living in the house shown in the picture willing to allow them to park their trailer house in the yard. While they prayed for someone to sell some land, they began to work among the children.

The Lord provided a suitable place on oiled road leading in- to the village where they began to build the third mission station.

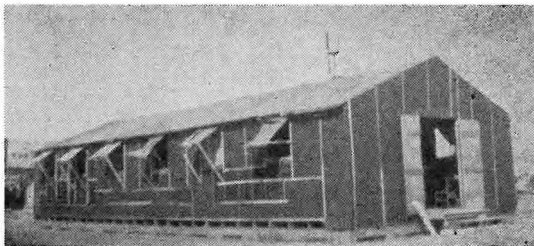


This place was large enough for the home and the church. The picture shows the house that was arranged for a dwelling and also used for services during 1947. Very soon the double garage to the right was too small, so missionaries and natives prayed for a new church and great was their joy when late in 1948 a prayer service was held out in the open on the site where the house of the Lord was to be built the next year.

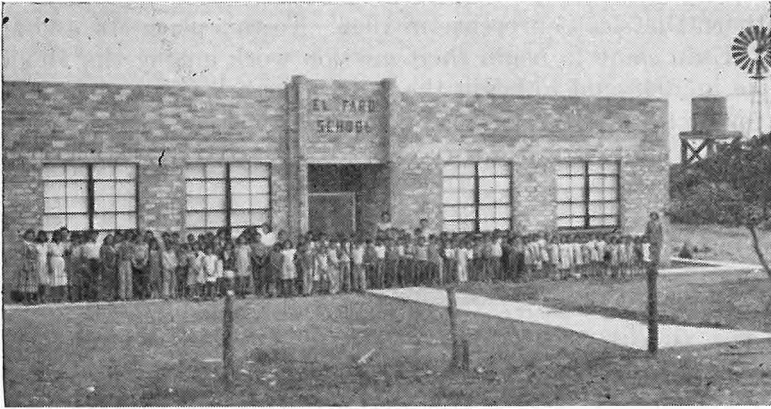
El Faro (Lighthouse) Mission School

To be able to train the children who are saved at the mission stations, there was need for a center where daily instruction could be given. The plan was presented and accepted by the Southern District Conference in 1946, but not until February, 1948, was a woman made willing to sell four acres of land east of Sullivan City about two hundred yards north of U. S. Highway 83. At once the missionaries and the native brethren began to clear the land and plan the building.

By spring a Christian mason was found and the toil continued through the summer months. When the last weeks of August arrived an old army barrack was arranged for temporary class

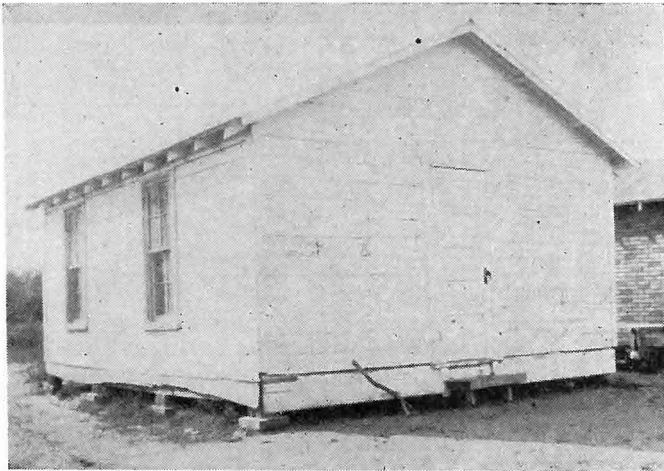


rooms. By November 18, 1948, the first class moved into the school building and the Christmas program was rendered in the auditorium.



This picture shows the buff tile modern structure, 48x72. About a hundred children and the teachers are shown before the west front. On this side to the right is a large classroom for the first grade, and to the left of the door an office and a smaller classroom. Two other large classrooms on the east side have a moveable partition which opens to form the auditorium.

Our Premont Mission Station



After some years of mission work among the Mexicans by A. Kaufman, missionary of the (Old) Mennonite Conference, a building was moved on two 25-foot lots on East Third Street in Premont. The picture shows this little mission of 16x20 that was

bought by the brethren at Premont and was accepted by the Southern District Conference in 1946. To this place Mr. and Mrs. H. T. Esau came to begin their mission work among the Mexican people in 1948 and to begin the search for a location to build up the fourth mission station.

Division III

Our Missionaries on Our Latin American Gospel Mission Field

The Missionary Council

The Missionary Council of our Latin American Gospel Mission is composed of all the conference appointed missionaries, the teachers of the mission school, and other helpers working on the field. They meet for brief periods of fellowship, to conduct business sessions, and to make reports and recommendations to be sent to the Board of Home Missions. During the school year meetings are held once a month in the homes of the missionaries.

The Missionaries at Our Stations



This picture, taken at a missionary meeting, shows the workers at the four stations during 1948. They are, left to right, Mr. and Mrs. Ruben Wedel of La Grulla, Mr. and Mrs. Harry Neufeld of Los Ebanos, Mr. and Mrs. H. T. Esau of Premont, Mr. and Mrs. H. F. Thomas of Chihuahua, and Ricardo Pena of Los Ebanos.

Harry and Sarah Kornelsen-Neufeld, who are at home in the church at Hillsboro, Kansas, moved to South Texas in December, 1937. Many and varied have been their experiences at Los Eba-

nos and on the entire field where they went alone to open the first station.

Henry F. and Ruth Dick-Thomas call the church at Dorrance, Kansas, their home. They entered the work in the fall of 1942 to take charge of the field at Chihuahua where they found a small church and much work.

Ruben and Eva Wiens-Wedel are at home in the church at Bessie, Oklahoma. They reached the field in 1946 and after assisting in the building of the church at Chihuahua they studied the language and moved to the large village of La Grulla where they opened the third mission station.

Henry T. and Anna Hiebert-Esau are at home in the church of Buhler, Kansas. They quit teaching and entered mission work at Premont in June, 1948, where they found a difficult field awaiting them in the work of building up the fourth station.

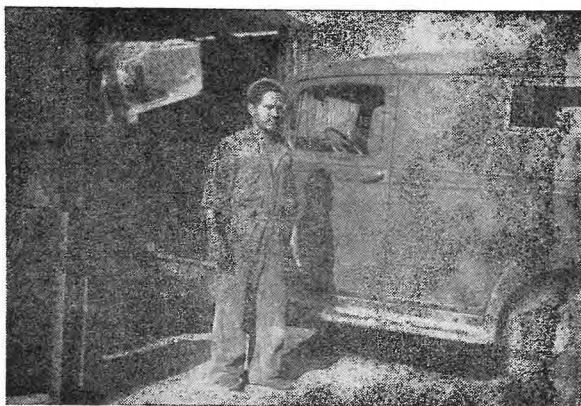
Our Missionary Teachers in El Faro

Christian educational missionary work at El Faro in our Latin American mission fields in the Lower Valley began in 1948. The first teachers were Alvina Fast and Susie Martin as assistant from the church at Corn, Oklahoma, Viola Warkentin from Meade, Kansas, and H. T. Esau from the Premont station. For the second semester the Board hired Grace Unruh of Buhler, Kansas, to come to relieve Brother Esau for the work at Premont. The teachers also assist in the mission churches, teaching Sunday School classes during the school year and conducting Vacation Bible Schools after school closes.

Native Workers on the Fields

By the grace of God a number of native workers have been called to help in Sunday School and other church work. Of these early workers Brother Ricardo Pena was the first to be appointed as an assistant missionary in 1947. He helped where he was needed, taught in the Rio Grande Bible Institute and assisted at El Faro. The brethren Ricardo Pena and Ricardo Zapata, both from Los Ebanos, attended Tabor College and other schools. At the end of 1948 Brother Zapata was still in school, preparing to return to his own people with the Gospel.

The picture on the next page shows Inosencio Garcia from Chihuahua standing beside one of the old mission buses in front of the door of his little repair shop. He was called of the Lord to serve in his church and became the assistant pastor to H. F.



Thomas. He works to support his family and serves the church in various ways.

Division IV

Mission Work on Our Fields Among Latin Americans

Evangelistic Mission Work

All mission work has as its aim to win souls and to establish the saved in the grace and knowledge of our Lord. To do this the missionaries go out to the homes to establish friendly relations and to present the Gospel in personal work and in giving out tracts, Bibles, Testaments and Gospels.

In general the attitude of the Latin Americans is as described in Chapter 8, "Our Mission Fields in South America." And, as in all heathen lands, many more make professions than are willing to leave all and follow the Lord in baptism and live a separated life. It is by no means easy to leave the religion of their fathers. It takes real faith in Christ to stand against the temptations, lures and threats from the priests and their relatives.



The picture shows the first baptism of ten precious souls that Harry Neufeld conducted in the Rio Grande River in 1938. By the end of 1948, 108 had been baptized on the

three fields in the Lower Valley.

Educational Mission Work on Our Fields Among Latin Americans

Various types of educational mission work in the Sunday Schools, and Bible classes in the churches and in the homes have been done to sow the Word of God into hearts and much stress has been placed on Vacation Bible Schools in the mission churches and in surrounding villages. Each year children who are not allowed to come to church services are permitted to attend these schools. This has been a means of interesting children in the Gospel and also of drawing them into the churches. All this, however, was not enough to establish children in the faith of Jesus Christ when all the time they receive adverse instruction at home and in the other schools. The El Faro Mission School is a great blessing in teaching children to do all things in a Christian way and to live as Christians, using clean language. Daily they are pointed to Jesus, the only Saviour and helper.

Medical Missionary Work on Our Fields Among Latin Americans

At all our mission stations the medical missionary work has been limited to what the missionaries could do when they visited the homes or when the sick came to them. Many are taken to clinics and to doctors where the right medicine is bought and the people are told just how to use it. Even if the missionary can do nothing but pray for them, the ministry to the sick is very important. Such occasions are always opportunities to learn to know others, since there are always people coming and going when someone is sick. Many have heard some Bible verse or a gospel message in homes where someone was ill, especially during lingering cases.

In this field also the enemy has those who hinder the work and this is where the native quack doctors, who come in holy garb, undo what the missionary has gained in the family. They cause people to believe many foolish things and thus rob them of the faith they had in the prayers and work of the missionary. There are many superstitions among the people. One is the belief in the Evil Eye, which is given to any one when another admires him in some way but does not touch him. So great is the fear of causing someone's death that people go no matter how far just to touch the sick person.

Other Mission Work on Our Fields

On all our mission fields in South Texas the missionaries do much building, repairing, planting, and yard work themselves,

since labor is very high. Then there is the great time-absorbing and expensive program of transportation to and from the services and to El Faro School. This is a necessity, because many have no way to come and even in town where the parents do not attend the services they will not let the children go, especially the girls, unless they go in the protection of some reliable person who will bring them back.

Section II

Other Mission Work of Our Southern District Conference

Division I

Our Child Evangelism Mission at Wichita, Kansas

Introduction

Several churches of the district carry on various types of missionary extension work of their own; a few, however, do so in connection with the Home Mission Board of the Southern District. Our Child Evangelism work in Wichita, Kansas, is of the latter type, and the churches at Wichita and Hillsboro each support a worker in the field. By the end of 1948 only three workers had served in this phase and the Conference owned no buildings nor had any mission been established by that time.

Events That Led to the Opening of Our Child Evangelism Work in Wichita, Kansas

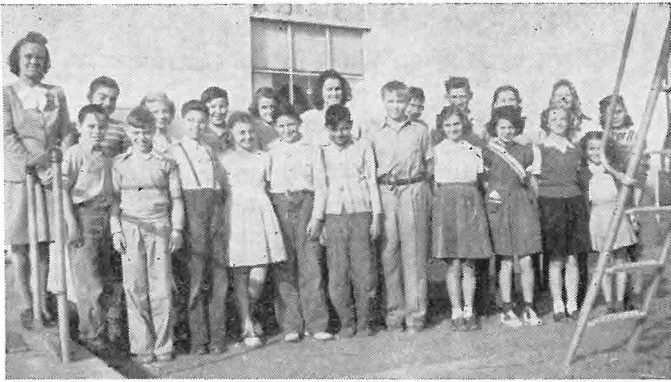
For some years the Lord spoke to Zelma Lohrenz of the Wichita Church to surrender her life to His service and work among neglected children. In 1945, while still teaching in public schools, she began two Child Evangelism classes and the Lord also placed a burden upon the church in the city of Wichita to do something for the many neglected children there. So in 1946 this church and the Board of Home Missions of the Southern District asked Sister Lohrenz to serve as Child Evangelist in the city.

Our Child Evangelism Work in Wichita, Kansas

Many problems had to be solved and much work had to be accomplished before the Bible classes could be opened in the schools in and about Wichita. The Lord undertook, the county

school superintendent gave his permission and cooperation, and the schools opened above expectation. So great was the demand that early in September, 1946, Elfrieda Berg was called to assist with the younger children.

The first Child Evangelism classes were begun on September 9, 1946, with an enrollment of approximately 405 pupils during the first week in sixteen different school, home and community centers. By February 15, 1947, classes were also conducted in five country schools on the outskirts of the city with enrollments of 50 to 150 children. This had added 550 pupils to the classes since school opened in fall.



The picture shows Zelma Lohrenz with one of the many classes to which she and her helper went in a car the Lord had provided through special gifts. Elfrieda Berg became ill in 1948 before school closed, but Luella Pankratz, also from Hillsboro, came to take her place in time to help with the Vacation Bible Schools that are sponsored each summer.

The work grew in spite of difficulties that arose in regard to teaching God's Word in the schools, so that by the spring of 1948 thirty weekly schoolroom and five home classes were taught with an enrollment of over one thousand children. Thus many children have heard the plan of salvation, many have received Gospels or New Testaments, decisions have been made for the Lord and young souls have been rescued from the pitfalls of city life.

Our Child Evangelism Workers

Zelma Lohrenz is a daughter of Mr. and Mrs. Jacob Lohrenz. She grew up in the Ebenfeld Church near Hillsboro, Kansas. She

became a teacher and served in that capacity until the Lord called her to become our first missionary Child Evangelist in 1946 when she took charge of the work in the city of Wichita, Kansas.

Elfrieda Berg, daughter of Editor and Mrs. P. H. Berg, is from the church at Hillsboro, Kansas. She was first to be called to assist Miss Lohrenz in the work among small children until her health caused her to seek rest in March, 1948.

Luella Pankratz came from the church at Hillsboro, and is a daughter Mr. and Mrs. Sam Pankratz. She assisted in the mission work during Vacation Bible School time in May, 1948, and in fall she began her work in the mission with the smaller children.

Division II

Our Mission Work in the Ozarks

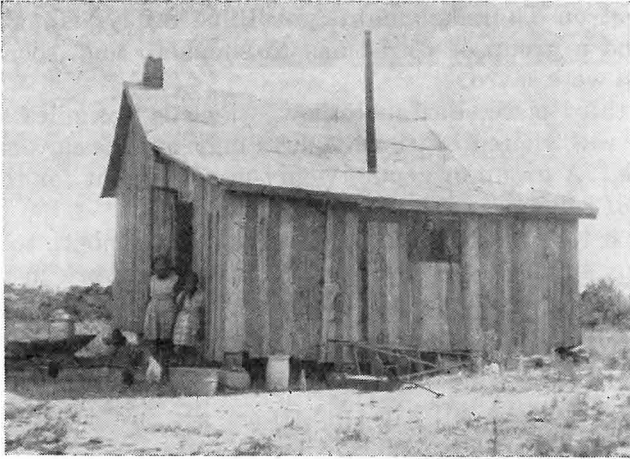
Introduction

Our mission work in the Ozark Hills around Marshall, Arkansas, had reached three places by the end of 1948, but no mission property had been bought. The Martin Box area was most open to the gospel message, but the place for the mission chapel had not been selected by the first workers. Mr. and Mrs. David H. Richert, who were sent out to study conditions and to look for a place.

Events That Led to the Opening of a Field in the Ozarks

For a number of years students of the Tabor College Mission Band went out to conduct Vacation Bible Schools among the people living in the Ozark Hills. Their reports of the hunger for the Word of God and the primitive living conditions stirred others to join in the work. In time workers were ready to go out and serve the Conference in this area. The Home Mission Board thus began considering the opening of a field. Several who went to visit the Ozarks took the challenge as of the Lord and warmly presented the need for the Gospel in the Marshall, Arkansas, area to the Southern District Conference in 1947. As a result the Home Mission Board was instructed to find workers and send them into the district to locate a field. Brother and Sister David H. Richert were ready to go in the summer of 1948, but funds were not available, so the Lord led the Sunday School of the church at Buhler, Kansas, to assume a large share of the support for the Richerts. Thus they were sent on June 1, 1948.

The Field at Marshall, Arkansas



The countryside about Marshall, Arkansas, is rough with very poor roads winding through the hills. The people live on farms and try to subsist on what they raise. Here is a picture of a home in this area, with no modern conveniences such as are found in many rural areas of other sections. The people are white and speak English, but many are content with conditions that have always existed.

Greater than the material poverty of this area are the spiritual needs. Although the towns and cities of the Ozarks contain many churches of every kind, the rural people take little interest in them, even though they may have connections with one or another denomination. By the end of 1948 some spiritual work had been done by our workers in three definite places: Martin Box, O'Neill, and Barren Hollow.

Our First Missionaries and Their Work Near Marshall, Arkansas

David H. and Elsie Regier-Richert come from the church at Corn, Oklahoma. Before their marriage the home of Mrs. Richert was at Henderson, Nebraska.

In June, 1948, the Richerts moved to Marshall and found the field most accessible about the Martin Box district, four miles northeast of town. At this place they conducted services on the first and third Sundays each month and had Wednesday night prayer meetings plus a Sunday School teacher's training class. On Friday night they conducted a song service.

At O'Neill, which is seventeen miles southwest of Marshall, they went for services on the second and fourth Sundays of each month and on Thursday nights for Bible Study. In this place they found a group of Christians to shepherd and soon others joined and were saved.

The third place, Barren Hollow, which is six miles south of Marshall, was visited by the Richerts only on Tuesday nights of each week. A group of about twenty-five came out for the meetings, five of whom were professing Christians.

Thus it took some 800 miles of traveling per month to conduct the various services and also do some visitation work in the Jeep Station Wagon, which could get the workers to the desired places over the rough roads.

PART III

MISSION WORK OF THE MENNONITE BRETHREN PACIFIC DISTRICT CONFERENCE

Introduction

The short report given in this chapter by no means covers all the mission work that is done in our Pacific District. If during 1948 all the extension work of the various churches, the Bible Camps and the Missions that were opened by churches or by individual members had operated under the Home Mission Board, it would be a long story. Some examples are: the work among migratory people at their camps, Your Neighborhood Chapel at Pasadena, California, Child Evangelism and Chapel Work at Victor, California, as well as Children's Bible Classes in the schools conducted by Mrs. B. F. Wiens in Oregon.

Section I

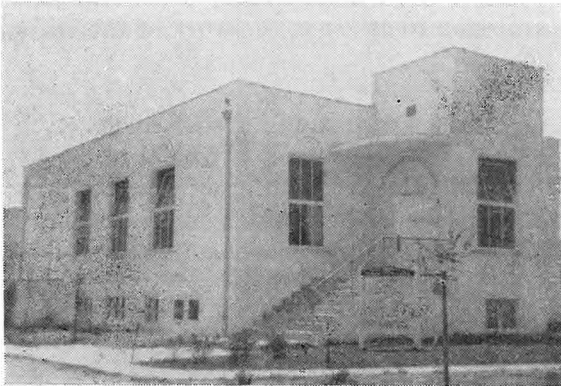
City Terrace Mission Chapel at Los Angeles

Events That Led to the Opening and Acceptance of the Chapel

Mr. and Mrs. A. W. Friesen had prepared to serve the Lord on our foreign fields, but since the doors to China were closed during 1926 they were advised to begin work at home while they waited. They consulted with the pastor of the church at Los Angeles, the matter was presented to the church and they were appointed missionaries to find a field and begin work. In a short

time Rev. Friesen was led to the east side to a section called City Terrace, where many Jews and Catholics lived. Here he found a new chapel all ready and a residence for rent. A layman had built the chapel and wanted to open a mission but became so ill he could not carry out his plans. As soon as Mr. and Mrs. Friesen could pay two months' rent in advance, they moved in and began a Sunday School in 1926, working to support themselves and their mission. In about a year the Pacific District Conference came to their aid and paid the rent on the building until it was purchased in 1938. The work grew so that in 1941 a larger chapel was built. This chapel and the workers were accepted by our Pacific District Conference in October, 1942.

The City Terrace Mission Chapel



The City Terrace Mission Chapel, located on Herbert and Whiteside, was begun in 1941 and dedicated March 15, 1942. It has a basement arranged for classrooms with walls which can be removed to accommodate many people for special occasions. This was the case when in March, 1947, the mission observed the fifth anniversary of the new chapel together with a great homecoming for friends and former workers.

Section II

The Work at the City Terrace Mission Chapel

Services at the Chapel

The first work that was begun by these missionaries was to open a Sunday School in 1926. The work in cities is difficult, es-

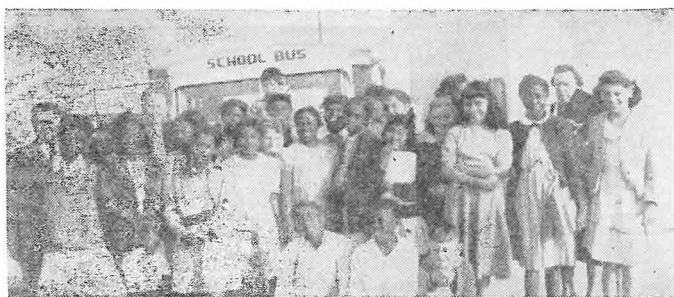
pecially among Jews and Catholics who have been taught to disbelieve the teachings of Jesus Christ; yet the growth was steady so that by 1940 the Sunday School had 200 on the roll. Several Jews were saved and suffered much persecution as a result.

In recent years there has been a shifting of population and many negroes have moved into the section near the mission. At first the missionaries took them in with the others but found it rather difficult, so they divided the Sunday School and conduct a separate one for the colored people in the afternoon. This is far more satisfactory, but it nearly doubles the work.

The mission conducts services such as we have in our own churches, but keeps an open membership for all who attend and take part. Thus the Word of God has been given to many people of different nationalities. Of this number some have gone out to serve in other fields by giving out the Word, and others have remained at the mission to assist in the work of the various services.

Week Day Among the Children

After our Pacific District Conference agreed to support Mr. and Mrs. A. W. Friesen, they could do more among the children during the week, so they began to conduct classes on released time



with children from the schools of the neighborhood. The picture shows one group of these children standing by the old mission bus in which Rev. Friesen brought them into the mission. He is seen at the left and Mrs. Friesen is seen to the right in the rear. As the picture shows, this group is of mixed population: negroes, whites, Mexicans and Filipinos.



The picture above shows another phase of children's work, that of the Home Bible classes. Mrs. Friesen is standing to the left rear with one of the classes of small children that meets in the home of a colored lady at three o'clock on Monday afternoons.

Vacation Bible School at City Terrace Mission Chapel

Daily Vacation Bible Schools are another important factor in winning the lost in the City Terrace Mission Chapel District. Through the years various ones have assisted Mr. and Mrs. A. W. Friesen in this work. For the year of 1947 the Lord led them to conduct two separate schools, one for the children living in government housing projects and another for the regular residents surrounding the mission. The workers classified the children of the first named place as the "down-and-outers" and the others as the "up-and-outers."

One week was spent in visiting the housing project section, and children were invited and enrolled in the Bible School. Of the 1200 children, who are a mixed lot of Negroes, some white children and every other race huddled together, only 170 attended the school because eighty-five per cent are Catholic and were not permitted to take part. Those who came were a rough group, yet the Word of God prevailed and a number accepted the Lord as Saviour.

After another week of canvassing among the better homes of the district where many were invited who did not heed the invitation, 144 children came to enroll at the school at the mission. Their attitude and behavior was vastly different from that of the group taught the first two weeks. Also in his group there were those who inquired to be saved.

Section III

Our Missionaries and Workers of the City Terrace Mission Chapel

A Group of Our Pacific District Conference Workers

A. W. and Margaret Lepp-Friesen finished their postgraduate work at the Bible Institute of Los Angeles and hoped to go to our field in China, but the doors were not open so they began to work in the city of Los Angeles. They opened the City Terrace Mission Chapel in 1926 and have continued their service through the years, including 1948. During this time they experienced the joy of having others come to help them win lost souls for Christ and of training many to assist in the various activities in the mission. Their work was accepted by the Mennonite Brethren Pacific District Conference in October, 1942. Since that time they have given their entire time to the work.

Another privilege that came to Mr. and Mrs. A. W. Friesen was that the Lord led their own brother John and his wife, Anna Kliewer-Friesen, to join them in 1930. After a number of years they also received partial support from the Conference and worked elsewhere for the rest. Thus the two families have worked together in the mission through the years.

A Group of Other Workers

Members of four churches who attended the Bible Institute of Los Angeles have also assisted in the work of the mission. Among these are David Quiring and J. D. Hofer. The Lord used other members of our church in the city at various times. Elizabeth Neufeld-Wall gave herself to the service of the mission as time and health permitted. She visited many homes and hospitals to call upon Jews and others in need of the Gospel and presented to them the message of salvation through literature and testimony.

PART IV

MENNONITE BRETHREN CENTRAL DISTRICT MISSION WORK

Introduction

The Mennonite Brethren Central District has a smaller number of churches in its territory than any of the other districts.

There has, however, been much mission interest in these churches and a large number of missionaries have gone forth into our M. B. Conference fields. The South Side City Mission at Minneapolis, which is in this direction, was opened because of the vision of leaders of this conference, but it became the work of the M. B. general conference. Through the years the churches of this district have faithfully supported Minneapolis South Side Mission by supplying extra needs and by helping during the construction of the new mission hall.

Some members of the district began to do mission work on fields belonging to other missions, but received some support from the M. B. Conference, yet there was always the desire on the part of some to open a field belonging to the District Conference, so they kept looking for possibilities of bringing this about. In 1948 a field and missionaries were accepted by the Central District Conference.

The Pine Ridge Indian Reservation

In the southwest part of South Dakota lies the Sioux Indian Reservation at Pine Ridge. The town of Pine Ridge is about one hundred miles south of the Black Hills and about 230 miles northwest of Paxton, Nebraska. It is the government center of the Reservation.

About ten thousand Indians live in and around Pine Ridge. Many of these have some nominal church connection, but many others still cling to their old pagan ways. This is a large field to which to present the true Gospel of Jesus Christ. It offers a wonderful challenge to lead these Indians to the knowledge of saving grace and teach them to walk the Jesus road.

Our Pine Ridge Chapel Mission

The Lord gave a burden for the Indians of South Dakota to brethren of our Central District Conference and they began to work toward the goal of opening a mission among them. This goal was realized in 1948 when Mr. and Mrs. Arthur Unrau and children followed the call to open a field at Pine Ridge among the Sioux Indians. They had been working among Indians in Minnesota, so they understood the problems that were before them when they began to evangelize the native race of North America. A residence was found in Pine Ridge and Mr. and Mrs. Unrau began

to visit the homes of the Indians and to become acquainted with the condition and the spiritual needs of the field as they invited the people to attend services which had to be conducted in homes. They began to ask the Lord to lead and guide them to the place for the first mission chapel for the Mennonite Brethren Central District Conference.

PART V

THE PRAYER NEEDS OF OUR HOME MISSION FIELDS

The needs of our missions in the homeland are very much the same as those of our foreign fields. All stand in great need of prayer. The workers at home as well as those across the seas face the same enemy who seeks to discourage them, to overburden them with work or cause some hindrance to come up to shorten or rob them of the time for fellowship with the Lord and thus make the work less effective. Please pray much for all the missionaries who serve the Lord and the church that sent them out. Who will make prayer for all our workers and the work of his or her mission and definitely ask for such victories as we have not yet seen? The time comes when we can no longer work, so let us labor together while it is yet day. Please pray for:

A. For the missionaries and our native workers:

1. That they may have an even greater burden for the lost about them and an even greater yielding to the Holy Spirit that He may be able to lead and direct them to the very soul in need and give wisdom to know what to do and what to say.

2. That they may have strength and health to endure the burden and strain of the work.

3. That more native workers in the mission churches will yield to the call of the Lord and do more and more of the work formerly done by the missionaries.

4. That the Lord will call young people from the home churches to move to some of our fields, support themselves, and serve in the missions.

B. For the fields:

1. That in the fields in the cities the Lord will open and break proud hearts and create a desire to be saved so that many will accept the Lord.

2. That in the fields among the Catholics as in Los Angeles and in South Texas and among the Russians and American Indians as well, the Lord will unlock minds and hearts so that many will become willing to listen to God's Word and believe it instead of the teaching of their false leaders, and that thus many may be able to receive the truth.

3. That all fields may ask God to create a willingness on the part of those who come to make professions of faith to also leave the sinful pleasures and ways of life and follow Jesus all the way even though it may cost the loss of parents and friends.

4. That miracles of grace wrought by the Holy Spirit may transform the believers on our fields, making them steadfast and firm in their faith in Jesus Christ, so they will become faithful witnesses to their own people.

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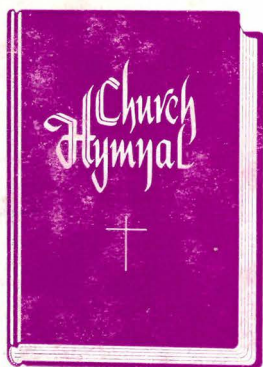
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